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The Constellatory Figures of Rigvedic Pantheon

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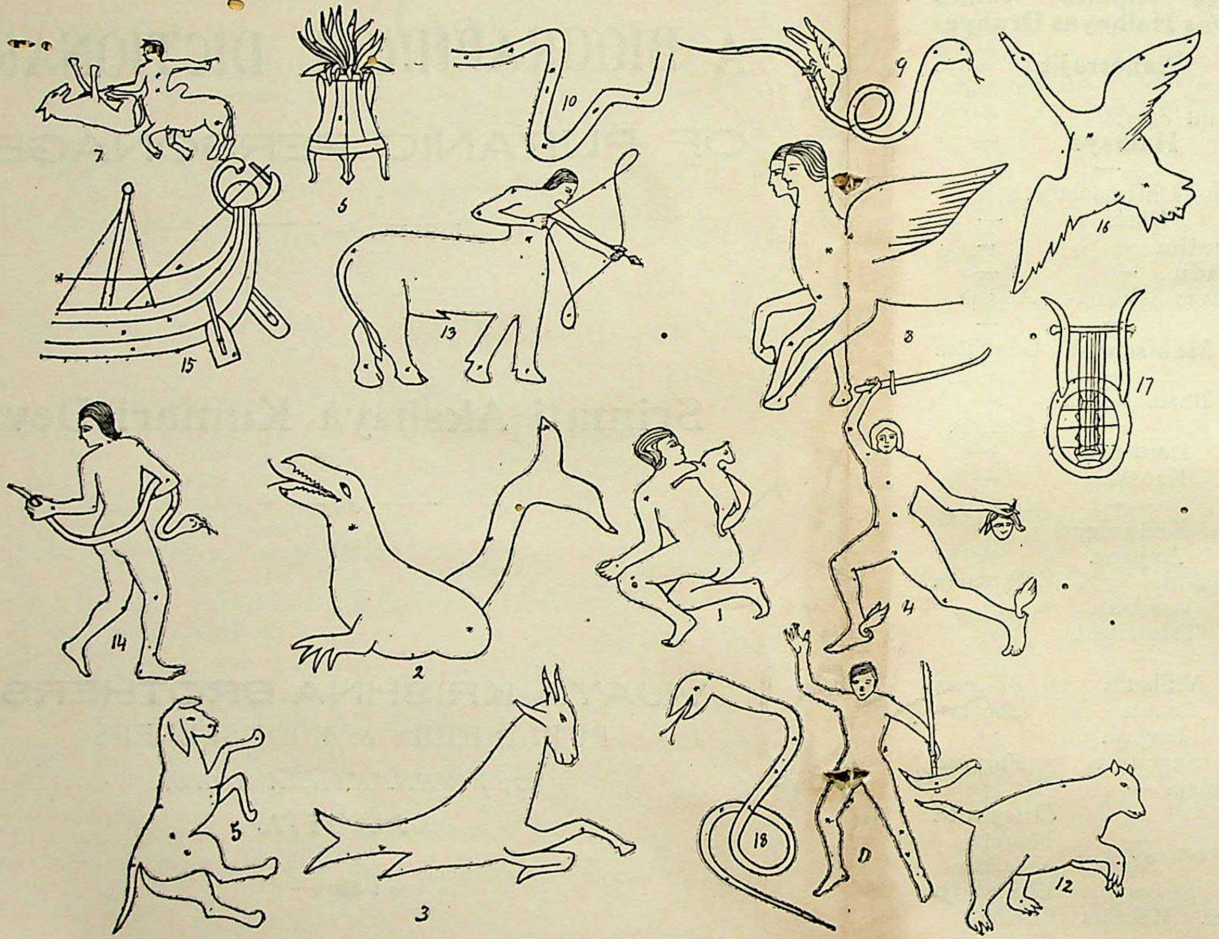

7. **Indra** (Centaurus) with his thunderbolt is piercing the heart of the prostrate Lupus (Varaha=boar : Rv. 1. 62.7).

6. **Agni** (Ara=the fire altar). *Agni* is the presiding deity of the south-eastern sky.

10. **Sarasvati** (Eridanus=The Heavenly River: Rv. V. 43. 11 : Akāsa Gangā). P. 9.

9. **Uluka** (Corvus=owl) tearing the Hydra (Vrithra) P. 7.

16. **Hamsa** (Cygnus=the golden swan on the Milky Way), representing *Bhaga*. P.8.

15. **Nāva** (Argo Navis). Pushan's golden ships float in the heavenly ocean (Milky Way) on an embassy to Surya (Rv. VI. 58.3). P. 7.

13. **Rudra** (Sagittarius) is a centaur shooting an arrow, the war god archer (*Dhanuk* : Rv. 11.3. 10). P. 4.

14. **Asvins** are the flying horses—Pegasus and Equuleus near the equinoctial point.

17. **Vinā** is the Lyra (harp) of Nārada (Cepheus), the messanger of gods. P. 6.

14. **Siva** is *Ophiuchus* (Serpentarius), representing a nude man holding a serpent round his body. P. 4.

2. **Ahi Budhna** is Cetus, the whale of the sky. P. 7.

1. **Pushan** is the Auriga, the charioteer, provided with a goat (Rv. 1. 22. 13). P.7.

4. **Yama** is Perseus with a severed head in in one hand, sword in another (*Yama danda*), and the feet provided with wings of owl (Uluka). P. 7.

5. **Svan** is the Canis Major, the messanger dog of Yama. P. 9.

3. **Aja Ekapat**, the one-footed goat, is the Capricornus in which the sun enters in winter solstice, now known as Makara (crocodile). P. 7-8.

18. **Ahi** is *Draco*, the blazing serpent (the Chinise Dragon), now venerated as Manasā, the snake goddess. P. 7.

11. **Trita** is the plowman. P. 3.

12. **Saptarshi** is the *Ursa Major*, the Great Bear, the most conspicuous of northern constellations. P. 8.

	Achæan Aryans	**Mixed Alpine**	**Mediterranean**	**Alpines Yādavas**	**Alpines Haihayas**	**Semites Druhyus**
B.C.	**Ayodhya**	**Aryans**	**Vaisali**	Jadu	**Sahasrajit**	Druhyu
2075	Kuvalāsva	**Nimi**	**Nabhag**	Krostu	--	Babhru
2050	Pramoda	**Mithi**	**Dishta**	Vrijinivant	Satajit	—
8	Haryasva	**Janaka**	**Bhalananda**	Svāhi	**Haihaya**	—
2025	Nikumbha	**Videha**	Prāmsu	—	—	—
10	Samhatāsva	Suketu	Prajāni	Rusadgu	Dharmanetra	Setu
2000	Akritāsva	Devārata	—	—	Kunti	—
12	**Prasenjit**	—	—	**Chitraratha**	—	—
1975	Yuvanāsva	Brihaduktha		**Sasabindu**	—	—
14	**Māndhatri**	—	Khanitra	Prithusravas	Sāhanja	Angāra
1950	Purukutsa	—	—	Antara	—	—
16	Trasadasyu	Mahavirya	–	—	**Mahismant**	Gāndhāra
1925	Sambhuta	—	Kshupa	Suyajna	—	—
18	Anaranya	—	—	—	Bhadrasrenya	—
1900	Trasadasva	Dhritimant	—	Usanas	—	Dharma
20	Haryasva	—	—	—	Durdama	—
1875	Vasumanta		Vimsa	Sineyu	Kanaka	—
22	Tridhanvan	Sudhriti	—	—	—	Dhrita
1850	Trayyāruna	—	—	Marutta	**Kritavirya**	—
24	**Satyavrata**	**Trisanku**	Vivimsa	—	**Arjuna**	—
1825	Harischandra	Dhristaketu	—	Kambalabarhis	—	Durdama
26	Rohita	—	Khaninetra	—	Jayadvaja	—
1800	Harita or Chancu		Vāsva	Rukamaka	Tālajangha	—
28	Vijaya	Haryasva	Vasas	Vaca	—	—
1775	Ruruka	—	—	Parāvrit	Vitihotra	Pracetas
30	Vrika	—	—	—	Ananta	Sucetas
1750	Bāhu	Maru	Aviksit	Jayamagha	Durjaya	—
32	—	—	**Marutta**	**Vidharba**	Supratika	*Turvasu*
1725	**Sagara**	Pratindhaka	Narisyanta	Kratha Bhima	—	—
34	Asamanjas	—	Dama	Kunti		**Dusyanta**
36	Dilipa	Kirtiratha	Rāstravardhana	—	—	Bharata
1700	Bhagiratha	—	Sudhriti	—	Sannati	Vidathin
38	Sruta	—	Nara	—	Sunitha	Bharadvāja
1675	Nābhaga	Devamidha	Kevala	Dadhivāhana	Kshema	Vitatha
40	Ambarisa	—	Bandhumant	—	—	Bhumayu
1650	Sindhudvipa	—	Vegavant	—	Ketumant	Brhatksatra
42	Ayatayus	Vibudha	Budha	—	—	Suhotra
1625	Rituparna	—	—	Diviratha	Suketu	**Hastin**
44	Sarvakāma	—	**Trinabindu**	—	—	Ajmira
1600	Sudāsa	Mahādhriti	Visravas	—	Dharmaketu	—

Mitanni Aryans	**Khatti Aryans**	**Kassite Aryans**	**Palæ Alpines**	**Caspians Bhārgava**	Rishis	B.C.
Kanyakubja	**Paurava**	**Kasi**	**Anavas**	—	Mitra-Varuni	2075
Amāvasu	Abhhayada	**Kasa**	Kālānala	Cyavana	—	7
Kānchana	Sudhanvan-	Dhundu	—	Apnnavana	Vasistha	2050
Prabhā	Bahugava	Dirghatapas	—	Usanas-Sukra	—	9
—	Samyāti	—	Srinjaya	Sanda	—	2025
—	Ahamyāti	Dhanva	—	—	—	11
—	Raudrāsva	**Dhanantari**	—	—	—	2000
Suhotra	Riceyu	—	Puranjaya	—	—	13
—	**Matinara**	—	—	—	—	1975
—	Tamsu	Ketumant	Mahāsāla	—	—	15
—	—	Mahāsāla	—	—	--	1950
Jahnu	—	Bhimaratha	—	—	—	17
Sunaha	—	—	Mahāmanas	—	—	1925
Ajaka	—	Divodasa	—	—	—	19
Balakasva	—	Astartha	**Usinara**	—	—	1900
—	—	—	**Sivi**	Apava	—	21
Kāsa	—	—	—	Varuni	—	1875
Kusava-Kusika		—	Kekaya	—	—	23
Gadhi or **Gathin**		—	**E. Anavas**	Urva	Durvasa	1850
Visvaratha or **Visvamitra**			Titikshu	Richika	Datta-A	25
—	—	—	Rusadratha	Jamadagni,	AjigartaB.	1825
Astraka	—	—	Hema	Rāma	Sunasepa B	27
—	—	—	—	—	Deyaraj V.	1800
Lauhi	—	—	—	—	Kāsyapa	29
—	—	—	—	—	—	1775
=	—	Haryasva	Sutapas	...	—	31
—	—	Sudeva	—	**Angirasas**	—	1750
Pauravas	—	Divodāsa	—	Ucathya A	Brihaspati A	33
—	—	**Pratardana**	**Bali**	Samvarta	Bharadvaja A	1725
—	—	Vatsa	Anga	Dirghatamas	Bharadvāja Agastya	
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Ajmira	—	—	Dasaratha	Kapi	—	45

B. C.	**Ayodhya**	**Videha**	**Vaisali**	**E. Anvas**	**Kasi**	**Pauravas**	
46	Mitrasaha-Kalmāsapada		Visāla	Dharmaratha	—	—	
1575	Asmaka	—	Hemachandra	—	Satyaketu	—	
48	Mulaka	Kirtirāta	Sucandra	—	—	—	
1550	Sataratha	—	Dhumrāsva	Citraratha	Vibhu	—	
50	Airavira-Vriddha-Sarman		Srinjaya	—	—	—	
1525	Visvasaha	Mahāroman	Sahadeva	—	Suvibihu	Durgaha	
52	Dilipa-Khatvanga	—	Krisava	Satyaratha	—	Giriksit	
1500	Dirghabāhu	Svarnaroman	—	—	Sukumāra	Purukutsa	
54	Raghu	—	Somadatta	—	—	Trisadasyu	
1475	Aja	Hrasvaroman	Janameyjaya	—	—	Kurusravana	
56	**Dasaratha**	**Siradhaja**	Pramati	Lomapāda	Dhristaketu	Triksa	
1456	Rāma	Bhanumant	-	—	—	—	
58	—	Pradyumna	**Bhargavas**	Caturanga	Bharga	Satvata	
1425	Kusa	Muni	Paruccepa	—	**Yadava**		
60	Atithi	Urjavaha	Maitreya	—	**Andhaka**	—	
1400	Nisadha	Sanadvaja	Ananta	Prithulaksa	Kukura		
62	Nala	Sakuni	Vālmiki				
1375	Nabhas	Anjana	Sumitra	Campa	Vrishni	**Kuru**	
64	Punddarika	Ritujit	Dev. Saunaka			Jahnu	
1350	Ksema	Aristanemi	I. Saunaka	Haryauga			
66	Devānika	Srutayus				Suratha	
1325	Ahinagu	Suparsva		Bhadraratha		Suratha's	
68	Paripātra	Sanjaya				Descendants	
1300	Dala, Nala	Kshemari			Kapotaram		
70	Uktha	Anenas		Brhatkarman		Devami	
1275	Vairanabha	Minaratha					
72	Sankana	Satyaratha			Viloman		
1250	Vyushitāsva	Upaguru		Brihadratha		Krita	
74	Visvasaha	Upagupta					
1225	**Hiranya Nabha**		—	Brhadbhanu	Nala	Cedi	
76	Pushya	Suvaras	—	Brhanmanas	—	—	
1200	Dhruvasan	Sruta	—	Jayadratha	—	Vasu	
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PREFACE

The archeogical discoveries of Babylonia, Egypt, Asia Minor, Crete, Trans-Oxianæ, Trans-Caucasus, Iran, Baluchistan, Mohenjodāro, Harappā, have been vividly illuminating the hazy and mystic background of Purānic mythology. What was regarded as confused fantastic poetic hallucinations of deluded minds, crazed by scorching heat waves of fiery tropical sun and terrific thunderstorms, is proving to be an inexhaustible mine of primitive racial migrations, tribal customs and rites. Thus we find the *Yakshas* are the Australoids who spread over the Indian peninsula and still form the substratum, especially of southern Indian population. Tall *Rākshashas* were Negros and pigmy Nishādas were Negritoes. *Hiranya Kāsyapas* (yellow man) and *Daityas* were Mongoloids. Vaisya (Thracian Bessi), Vaniks (Pani = Puniks = Phœnicians) were Alpines. *Anavas* were Palæ-Alpines. Some of their tribes were Takshakas, Nāgas, Sarpas and Gandharvas. Heavily built Dānavas (Danaoi) were Caspians. Some of their tribes were Sambara (Savara = Cimbri), Mahisha (Mon-Khmer), Kinnara (Cimmerii), Manda (Muranda), Sakas (Sacæ), Tukhara (Tochari), and Jāts · Jatrikas = Getæ). *Druhyus* and *Asuras* were Semites. *Turvasus* were Mediterraneans. Iksvākus were Achæan Aryans. Gādhi people (Gudeans) were Mitanni Aryans, mixed later with the Kassites. Purus were Khatti (Hittite) Amaru Aryans. Kāsya (Khasa) were Cassite Aryans. Likewise the Brahmanic clans. Bhārgavas were originally Caspians, the priests of the Dānavas. Angirasas were mixed Alpines. Atreyas were Alpines. While the Kāsyapas were Mongoloids. Rathitharas were Mediterraneans. Vasisthas were Achæan Aryans.

Resultant conclusions seem apparently to be startling. But they are based on the descriptions of peoples in the Purānas and the anthropological data of the living races of this country. If the readers will carefully read this book they will find out the facts themselves.

A BIOGRAPHICAL DICTIONARY OF PURANIC PERSONAGES

1.—Vedic and Purānic Deities

Vedic Divinities.—Aditi (without bounds) is the infinite expanse of space of the visible universe. In Egyptian mythology, we have also a cosmogonic goddess *Adit* of the upper region of the sky. *Aditi* is the mother of *Adityas* (luminaries)—Surya, Soma, Indra, Mitra, Varuna, Bhaga, Aryaman, Vivasvant, Asvins, Pushan, Tvastri and Visvakarman. **Surya** (the sun) "is the best of luminaries, the best of lights – all-conquering, giver of wealth ; it is called supreme. By you have been brought together all this universe, its multifarious activities and consciousness of universal divinity."—*Vibhrāj* (X. 170. 3-4). Vedic Surya is the Iranian *Hvare*, Latin *Sol*, Greek Helios, Lithuanian *Saule*, Egyptian *Ra*, Sumerian *Uru*, Accadian Shamash. Svar = luminous ; from this root Svarga (heaven) means luminous space, and Iranian Svara (*Hvare*), the sun. **Savitar** is the rising and the setting sun—the *Aton* of the Egyptians. **Vishnu** is the annual course of the sun. "*Vishnu* like a rounded wheel has set in swift motion 4 times 90."—*Dirghatamas Aucāthya* (Rv. 1. 155.6). From vernal equinox (21st March to the summer solstice (21st June), there are 91 days in the first step of Vishnu's three steps (*trina pada* 1, 22.18). Similarly there were 91 days from summer solstice (21st June) to autumnal equinox (22nd September), thus ending the *uttarāyana*. Likewise there were 91 days from autumnal equinox to winter solstice (21st December), the third step in *Dakshināyana*. From winter solstice to vernal equinox there are same 91 days. But year was calculated in vedic times of 360 days, consisting of 12 lunar months, each month consisting of two *Pakshas* and each Paksha consisting of 15 days. By dividing the year into 4 parts---two equinoxes and two solstices, they got 90 days in each division. But to make the solar year correspond to the lunar months, they made the sun abide with Ribhu (intercalary period) for six days and nights (Rv. IV. 36.7). "The wheel of the regular Aditya (the sun) is furnished with 12 spokes (zodiacs) and is continually moving in the heavens. 720 *mithunas* (pairs of days and nights : 360 × 2 = 720) live in this wheel as his offsprings (Rv. 1. 164. 11). In the Bhāgavat Purānam (v. 23), Vishnu is made to represent the universe in the gigantic Sisumāra (dolphin) enclosing within his coiled body all the constellations and planets. "In the end of the tail of the Sisumāra is the Dhurba (*Thuban*), in its beginning Prajāpati (Orion), Vāyu (Arcturus), Indra (Centaurus) and Dharma (=Yama=Perseus). Above the tail is the Dhātā (Virgo). On its hip is situated Saptarshi (Ursa Major). On its southern side is the Abbijit (Vega) and Punarvasu (Pollux), on its back is the Ajabitha (Capricornus), and within its intestine is the Akāsa-Gangā (Eridanus). On its right and left buttock are Punarvasu (Pollux) and Pushya (Sirius). In its right and left legs are the Ardra (Betelgeux) and Ashleshā (Alphard). In his right and left alæ of the nose are the Abhijit (Vega) and Uttarāsāra (Elkaridab); in the right and left eyes Sravanā (Altair) and Purva Ashāra (Kaus Australis). Within the right and left ears Dhanistā (Castor) and Mulā (Shomlek). In the neck is Purva Bhādrapada (Markab) and in the right and left shoulders Satavishā (Skat) and Jesthā (Antares). In the right cheek is the Agastya (Canopus) and in the left Yama (Perseus). In the mouth is the Mangala (Mars), in the penis Sani (Saturn), in the neck Vrihaspati (Jupiter), in the heart Surya (the sun), in the mind Chandra (the moon), in the breasts Asvins (Pegasus and Equuleus), in the navel Budha (Venus), and all its hairs are the stars." A total solar eclipse is mentioned in the Rigveda (v. 40.5). "O Surya when *Svarbhanu* covered you with darkness, all creatures became bewildered, without knowledge of their direction." *Svarbhanu* is the shadow of the lunar disk. Svarbhanu became in later mythology *Rāhu*, the wolf (Ursa Minor) that tries to swallow up the sun and the moon, and thus causing their eclipses, and the wolf may be scared away by noise and crackers. In ancient Germany, during the eclipse the people crowded and shouted in order to scare off the wolf attempting to grasp the sun or the moon.

Indra represents the sun's course from vernal equinox to summer solstice, and during this south-western monsoon, *Centaurus* was dominant in the sky. So Indra was identified with Centaurus. South-Western monsoon is attended with loud thunderings and flashy lightnings, especially before heavy rains commence their downpours. Indra killed Vritra (Hydra), for which Indra is called Vrithragna, *Avestan Verethragna*. Hydra, representing drought, stretches from Cancer (Vedic Manduka = Karkata) to Lupus (Varāha = boar) whom also Indra transfixes with his thunder (Rv. 1. 62. 7). As during the summer monsoon Indra entered into Maghā (Regulus), Indra was called Maghavan. Indra in Khatti (Hittite) is Indar, Egyptian *Amon*. Possibly Zeus, the thunder god who ruled the Olympia was identical with Indra who headed the Vedic pantheon. At Rome Jupiter was regarded as the god of rain, storms, thunder and lightning like vedic Indra. Slavic *Perun* (Lithuanian *Perkunas*) is possibly the vedic Purandhara (Rv. I. 102.7), another name of Indra. Centaurus being close to Ara (Agni), both of them were called together Indra-Agni.

Varuna represented the course of the sun from summer solstice to autumnal equinox. As it is the period of heavy summer rains. Varuna has been identified with heavenly ocean of water, and later of oceans, Greek Uranus, Khatti Arunash.

Bhaga is the course of the sun from autumnal equinox, to winter solstice and represented Cygnus (Vedic *Hamsa*). Bhaga is an Indo-Aryan deity of autumnal harvest and prosperity---Slavic *Bogu*, Phrygian supreme god *Bagaios*, Iranian *Baga*, and Ahura Mazda was called *Baga-Baganan* (god of gods). In the harvest festival Europeans still feast on goose.

Mitra represented the course of the sun from winter solstice to vernal equinox. Vedic Mitra is the Avestan Mithra. The festivity of the Nativity of Mithra (from which has originated the Christmas Day) commenced on Dec. 21 with merrymakings and drinking, and ended when the sun entered into Taurus on 21st March when a bull was killed (now Easter). Mitra-Varuna are the solstitial sun.

Soma, the moon, is the Avestan *Haoma*, Semitic *Sin*, Greek *Selene*, Roman *Luna*, Egyptian *Chons*, Hindu *Chandra*. Moon was supposed to contain ambrosia which the gods and ancestors fed on and reduced its size. But when they leave the moon on the New Moon day, the Moon recuperates and grows again (Matsya P. Ch. 126, 59-60). Moon beams were regarded as favourable to the growth of plants, and Soma plant---Canabis indica---was the king of plants (Rv. IX. 114. 2) and was identified with Soma, Iranian Haoma. Soma juice, mixed with milk, curds and honey, was the earthly ambrosia, the elixir of life. Soma drinking had its rituals. Rākā (the full moon), Sinivali (the new moon), Gungu or Kuha (the first quarter of the moon) are the wives of Soma (Rv. II.32.7). **Trita**, the Avestan *Thrætaona*, is the winter rainfall, represented by Bootes. **Aryaman**, Avestan Airyman, the god of spring and marriage, represents Cepheus. **Asvins** (Lat. *Asinus*; Gk. *Osnos*, Khatti *Nasatya*) represent the twin *Pegasus* and *Equuelus*. In Greek mythology, the *Pegasus* is the horse of **Eos** (vedic *Ushas*, the Dawn Maiden. "Ye (Asvins) poured forth from the hoof of your stronger charger a hundred jars of wine as from a strainer'---Kākshivan (I. 116. 7; I. 117. 6). According to Greek legend the winged horse Pegasus stopped the Mount Helicon from rising heavenward by kicking it with its hoof and from the spot where he kicked, a fountain called the Hippocrene (horse spring) gushed forth (in Mount Helicon in Beotia) and was ever the inspiring fount of the muses.

Ushas (Gk. Eos, Latin Aurora = Dawn Maiden), heaven's daughter

(Divo-duhitā = *Lattish* Diewodukte), is the dawn of the day, and sister of Naktā = night. *Ushas* shines with the light of the sun, the light of her lover (Rv. 1. 92. 11). Surya follows her as a youngman a maiden (1. 125. 2.). And she is advised to speed faster or Surya may clasp frail and delicate Ushā in his fiery arms of glowing ardour, and brand her with the mark of a thief (V. 19. 9). *Eos*, the goddess of the dawn, opens the gates of heaven and proceeds in a chariot drawn by swift horses to announce the coming of the sun to gods and men. "*Ahamā* announces to every home the dawn of the day *Dyotonā* with her bright sheen precedes the sun."—*Kākshivan* (Rv. 1. 124. 4.). *Ahanā* is the Athena who sprung from the forehead of Zeus as Ushas sprung from the head of Daus (murdhadivah), the east. Dyotonā became Daphanes who was loved by Helios and Apollo. Gk. *Hemera* is the goddess of daylight. Athena became the patron deity of Athens, and a splendid festival, called Panathenæa, took place at Athens in her honour in the third year of every Olympiad when the peplus of Athena, a crocus-coloured garment made by maidens, was conveyed in a grand procession to the Acropolis in which nearly all the population of Attica took part, either on foot, horseback or in chariots. Maidens carried baskets with offerings for the goddess, young men attended in armour, and old men held olive branches. On this occasion, a golden crown was bestowed on a man who had deserved well of the republic.

Rudra carries his *bows* and *arrows* (Rv. 11. 3. 10) and he is called *tawny bull* (11. 33, 15). Sagittarius is represented in the front part the upper body of man holding drawn bow and arrow, and the hind part a winged bull. Sagittarius, the archer, therefore, is the war god par excellence. It is the **Rudra** of the Vedas ; **Sutekh** of the Mitannis, Khattis and Egyptians ; **Marduk** of the Babylonians ; **Ashur** of the Assyrians ; **Ahura Mazda** of the Zoroastrians ; **Artemis** of the Greek. All of them have the drawn bows in their hands. **Maruts** are the dust storms, followers of *Rudra*. **Maruts** are the old Sumerian **Marutu Ku** who were first represented by tail of Scorpio, then Libra and finally merged with Sagittarius. **Tryambaka**, the three-eyed (*trinethram*, blue-necked (nilagriba), decorated with serpents (*blujangendra-hāram*), tiger-skin-clad (*Vyāgra Kritti Vasanam*) is another name of Siva, the *Ophiuchus* or *Serpentarius*, representing a man holding a serpent with his hand round his body. Rudra, Maruts, Triamvaka, Siva seem to be of Khasa or Kāsya (Kassite) introduction. For Sumerian Tammuz (*Triamvaka*), representing the Orion, is called *Sipa* (the shepherd = Pasupati), and *Sib*-Zianna, the faithfull shepherd of heaven. He was known as *Dumwzi* = *Dhurjati*, Ningiszida = *Nandisvara*. Tammuz is the husband and lover of the virgin goddess of love—Innini or Ishtar (Virgo = Kumāri = Isāni = Isvari). As the Arya Khasas (Kassites) settled in

Kashmir, Kānya Kubja and Kāsi, **Siva** worship became dominant there, and whence, particularly from Kāsi, it spread to the rest of India. **Sri** (*Sri Suktham-Khilāni* V. 84) is the goddess of prosperity, represented by *Virgo.* Virgo holds in her hand an ear of corn (Spica = Chitrā). Vedic *Sri* is the Hellenic Demeter (Devamātā = Heavenly Mother : Roman Ceres, protectress of agriculture, wearing round her head a garland of corn ears, and some corn ears she holds in her own hand. Because Virgo rides over Leo, lion is her carrier. She is the goddess of the autumnal equinox, and consequently of harvest and prosperity. In Babylonia Virgo was worshipped as Ishtar, in Syria as Astarte, in Egypt as Isis (Isā). Hindus worship her still at autumnal equinox as Kumāri (virgin, Durgā, Ambā = Mother. In the succeeding full moon as **Lakshmi**, goddess of prosperity ; and in the coming new moon as Tārā or Kāli. In Babylonia, Syria and Egypt Ishtar, Astoreth and Isis were worshipped both as a goddess of prosperity, fertility and love. The Greeks differentiated the two aspects of Virgo. Demeter was goddess of agriculture and prosperity. Aphrodite (Roman Venus) was the goddess of love and beauty. It was of Mediterranean origin.

Prajāpati is the Orion. According to *Aitareya Brahmana* (111.33), Prajāpati (Orion) being enamoured of his daughter Ushā fallowed her. Ushā changed herself into a female deer—Rohini (Taurus). At this Rudra (Sagittarius) being incensed at the father pairing with his own daughter (X.6.1.6) aimed his arrows at him. The belt or girdle of the Orion contains a number of stars in straight line to the Orion and Taurus, which is the arrow shaft. Taurus is called *deer* for deer and bull resemble each other closely. Satapatha Br. (11. 1. 2.8) says that Mrigasira (*l* Orionis : Bellatrix) lies in the head of Prajāpati. "When the father desiring copulation united with his youthful (daughter) in passionate ardour, he discharged a good deal of semen into the pleasure receptacle of her *yoni* which overflowed (spring showers)".—*Nābhanedishta* (X. 61.6). In Greek mythology Artemis (Sagittarius), a huntress armed with bow, quiver and arrows, aimed her arrows at Orion, a handsome hunter, as he attempted to rape Eos the dawn maiden, and changed Eos into a deer, because she was bathing naked. In Babylonia Orion is *Tammuz*, in Egypt *Unas.*

Kāma-Rati is the *Gemini* (the copulating union = *Mithuna*). It is the Hindu Hara-Pārvati, Isa and Isāni in eternal copulation, the Egyptian wind god Shu in sexual congress with his consort Tefnut, later, Osisis and Isis, Syrian Baal (Bālanātha) and Astarte, the Greek Dioscuri (Castor and Pollux. Pederasty was popular and fashionable among the Greeks), Pelasgian Dionysus, Roman Liber and Libera. **Visvakarman,** the architect of the universe, is represented by Hercules, the Olympian *Hephæstus*, Roman *Vulcanus*, and Dorian *Heracles.*

Heracles and Krishna myths are similar. Both the Yādavas (Yutea) and Dorians were Alpines. Yādava Vishnu and Dorian Apollo represent the sun. Krishna and Heracles represent the constellation *Hercules* towards which the entire solar system is moving at the rate of 12 miles per second. Krishna is said to have killed Kālai Nāg in Kālindi, and became Govid or Gobinda, the finder of the cow. Kālai Nāg is the Hydra which Hercules killed in the waters of Lake Lerna. Kālindi is the Milky Way—the Akāsa Gangā and Yamunā—which has bifurcated here. Cows are the Ursa Major and Minor, which though now called *Bears* might just as well be taken as bovine animals. On the west of the Hercules is the *Corona*, Krishna's flute. On the east is the Lyra, the Vinā of **Nārada** (Cephews), Krishna's favourite, and messenger of the gods. On the western branch of the Milky Way is Aquila, the Garura (eagle), the standard of Vishnu. Nearby is the zodiacal constellation Aquarius (Apah), which according to the Rigveda consists of water-maidens (X. 30.56). **Apah** is the Avestan *Apo*, and its presiding deity is *Ardvi Sura Anahita* in the shape of a maid fair of body, strong, tall, well-formed, radiant, born in stars (*Aban Yast* 76, 95, Yasna LXV). From the proximity of Hercules, befurcated Milky Way and Aquarius have originated the legends of Krishna's water-sports with Rādhā and Gopis (milk-maids), dances and amorous dalliances with them. Heracles like Krishna was pursued by Hera (*Purānic* Putanā) with her hatred after his birth. She sent serpents (Serpens) to kill him, but he strangled them to death (Purānic Kālai Nāg). As he grew up he learnt driving chariots, wrestling, fighting, singing and playing lyre (Lyra). In art and legends, Heracles is represented as a very strong man, a huge eater, drinker and very amorous. The war god of Khattis and Mitannis was Teshub, that is *Kesaba*, another name of Krishna. **Nārada**, the messenger of gods, the Greek Hermes, Roman Mercury, is the Cepheus, who was very fond of playing on lyre—the Lyra, its adjacent constellation.

Agni (Greek *Agne*, Latin *ignis*, Avestan *Athar*, Khatti Agnish) is represented by **Ara**. Like Agni, **Hestia** of the Greeks and Vesta of the Romans, the blazing hearth fire, was the most important deity. **Vivāsvant**, father of Manu (VIII. 521.1) and Yama (IX. 113.6), the Avestan Vivanghant, father of Yima, the first human mortal, is represented by Aries. It is the Ptah of the Egyptian and ram's horns are found in his head. The Mediterranean Menes (Hindu Manu) of the first dynasty of Egypt established the temple of Ptah (Ram). It seems therefore that Vivasvant is of Mediterranean origin. *Yama* and *Yāmi* are the *Perseus* and Andromeda. Vivasvant's son (Yama) dwells in the recesses of heaven (IX. 14. 8). **Yama** is death (mrityu), and owl (Ulukas = Corvus) and pigeon (Kapata = Columba) are his messengers (X.165.4). The dead go to the region of Yama as his ancestors did (X. 16. 9). Yama has two dark-hued, four-eyed dogs (Svan, son of Saramā ; VII. 55. 2) who guard the pathways (on both sides of the Milky Way) of the dead. *Uluka* is the Corvus that tears off the Hydra (Vritra). The sword in the hand of Perseus is the *Yama Danda* or the Rod to punish the sinners and in another hand there is the head of the dead ; in his two feet there are the wings of owls. The Zoroastrians venerate the dog as it guards the *cinvat* bridge (on both sides of the Milky Way). The ancient Greeks and Chinese used to put a coin in the mouth of the dead as a fee to be paid to the ferryman (dog) who will ferry them over the glittering river (Milky Way). The Zopotecs of southern Mexico used to kill a dog when one of them died to act as a ferryman. **Owl** (Corvus) is the *Hawk* of the Egyptian god of the dead—Osiris. The god of death of the Greeks was **Hades** and of the Romans **Pluto**. Hades bore in his hand a two-pronged fork or staff (*Yama-danda*). His wife was Persephone. The dead had to be ferried over the river Styx (Milky Way) which was guarded by the sons of Cerebus, a three-headed dog who ferried the dead for a fee, for which the Greeks put a coin in the mouth of the dead. **Pitris** (ancestors = the dead) dwell in the glowing light (X. 15. 9), they rise in the morning (X. 16. 7) and are self luminous. The *Pitris* are the guiding spirits of *Maghā* – the Regulus the brightest star of Leo. In Egyptian mythology, Osiris, the ruler of the dead, is represented by lion. Leo being associated with summer solstice, there is a high mortality in this season of epidemics. The Hindus still make offerings to their *Pitris* (ancestors) in the new moon of Simha (Leo). Dog was venerated in vedic times as *Vāstoshpati*, the guardian of the dwelling (VII. 54-55). Perhaps the Canis Major (**Svan** : dog) was introduced by the Palæ-Alpines. And with the downfall of Takshakas (Palæ-Alpines), its worship, as well as of Draco (Manasā ; Chinese dragon ; blazing serpent) was abolished. In the *yajna* (sacrifice) of Pauruva Janamejaya, son of Parikshita, in about 930 B. C. in which Saramā and her sons Canis Major and Canis Minor were not only dishonoured, but entirely disregarded (MBh. 1.3). *Tishya*, Avestan Tir, is the Sirius. It is not only the brightest star of Canis Major, but of entire heaven. Egyptian New Year began with the heliacal rising of the Sirius when Nile flood commenced.

Pushan, the Greek *Pan*, Roman *Faunus*, was the god of flocks, represented by **Auriga**. Pushan is provided with a goat (1. 22. 13). He is carried by goats (VI. 55. 2-4). Pushan's golden ships - Nāva (Argo Navis)—float in the heavenly ocean (Milky Way) on an embassy to Surya (VI. 58.3). *Auriga* means *wagoner*. It is represented with a kid (Capella, its brightest star) in its left shoulder. **Visvarupa** is three-headed and seven-rayed (X. 8 8) and six-eyed (X. 99. 6). It is represented by Scorpio. **Ahi Budhnya** is *Cetus*. **Aja Ekapat**, the one-footed goat, is *Capricornus* in which the sun enters in winter solstice. It is

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represented as having the forepart of a goat and the hindpart of a fish. It is the Avestan *Bujhel*, the buck. It became the Sebek (crocodile) of the Mitanni Egyptian, and *makara* (crocodile) of the Hindus. Allegator was the war god of the Zapotecs of Southern Mexico, and prisoners of war were slaughtered and the blood run through grooves between the teeth into god's gaping mouth. It is represented perhaps by the Greek Satyr or was merged with Pan. **Vāyu** (Avestan Vāyu, Greek Ælus, Roman Venti) is the god of winds. It is represented by Arcturus of Bootes. **Pārjanya** is the god of rains. **Manduka** is the Cancer, the Hindu Karkata, mythological Kurma (tortoise), Babylonian Pulukku, and Egyptian sacred turtle. Brishava (I. 116. 18), the Avestan Geyush (By 7), represents Taurus It was also known as *Mriga* (X. 86. 2). It became the Nandi Bull of Siva (Ophiuchus), Appis Bull of Osiris and Golden Calf of the Bible. **Hamsa** is the *Cygnus* which represents *Bhaga*. **Saptarshi**, Avestan *Haptoiringas*, is the Ursa Major. It is the Capitaline wolf of the Romans. **Svena**, Avestan Sæna, represents the Aquila. It became later the mythological Garura (eagle) who stole the jar of heavenly ambrosia (Aquarius). As Aquarius has no bright star, so Aquila by its brilliant Altair took its place. It became the Roman eagle. **Apah** is *Aquarius*. Aquarius is represented as a maiden standing with her left hand extended upward and with her right hand pouring out a vase of stream of water which flows into the mouth of a fish (matsya = Pisces). Apah is the Avestan Apo, presided by Ardvi Sura Anahita, fair and lovely in forms. It became corrupted into Anaitis, resembling Babylonian Ishtar as a goddess of love and generation, but with prominent breasts, and a golden crown of stars on her head. Apah is regarded as a lovely seductive maiden, fond of amorous pleasures (X. 30. 5-6). Aquarius is associated with rainy season. So the Babylonian Gilgamesh, Greek Deucalion, Iranian and Manu flood myths are associated with Aquarius.

Gandharva is the *Rainbow*, the Greek Iris. Gandharva is the measurer of air's mid-space (X 139. 5). His lustre is glorious in its bright splendour (X. 123. 8). The *Apsaras*, the lady, sweetly smiling supports her lover (*Gandharva*) in sublimest heaven. "Erect to high heaven the *Gandharva* has been mounted, pointing at us many coloured weapons (bows) ; clad in beautiful raiment, pretty to look at, for he as light produces pleasing forms (X. 123. 7)." The Hindu conception of Gandharva is that of a gay pretty man, fond of music, dances and amorous delights, and who can freely move from place to place. The Greek conception of Iris, the personification of rainbow is that of a delightful winged maiden, the swift messenger of gods. She is the wife of Zephyrus and mother of Eros (Love). In works of art *Iris* is represented dressed in a long and wide tunic over which hangs a light

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garment, with wings attached to her shoulders, carrying the herald's staff in her left hand. **Apsaras** is the water-maiden (āpya yoshā) with whom Gandharva dwells in loving embrace (X. 10. 4). In the Apah Hymns (X. 30), Soma (the moon) is delighted in them as a youngman with fair and pleasant damsels (X. 30.5). "Yearning maidens welcome the gallant who comes with ardent love. Adhvaru (planets) and the gracious goddesses are united in one mind and heart (X. 30. 6)". *Apsaras* or water-nymphs have been conceived in Aquarius, in the rain drops, in water falls, where sun and moon beams reflecting may produce rainbows, and later in lakes, rivulets and streams (Av. 11. 3; 37. 13). In Avesta Ardhvisura Anahita has been conceived as a nymph. In later Hindu mythology *Apsaras* are maidens of raving beauty and seductive charms, eternally young and ever-smiling, fond of music, dances and amorous sports. The Greeks had nymphs of ocean (Nereides), rivers (Potameides), springs, lakes and brooks (Naiades). There were also forest nymphs (Meliades). The Nymphs were conceived to be beautiful young maidens who had the power of inspiring mortals with poetry, music, dances and love of which they were very fond.

Vena is the Venus. "With wings of gold, the messenger of Varuna, the bird (Vena) flies to the region of Yama (X. 123. 6). Venus emits golden colour, and planet has movement. The five *Ukshas* (planets) are situated in the high heaven (1. 105. 10). **Brihaspati** is the Jupiter. "The fathers have decorated the heavens with constellations as a dark horse is adorned with pearls. They have made the night dark and day bright with light. Brihaspati cleaves the rock and finds the cattle (shine piercing through clouds :)"—*Aryasa Angirasa* (X. 68. 11). Next to Venus in brilliance, the most brilliant object in the heavens is the giant planet Jupiter, accompanied by 11 moons. Jupiter about 87,000 miles in diameter weighs more than all other planets combined. Situated too far from the sun it is cold. Round its central core of iron there are great shells of ammonia ice thousands of miles thick. Above the ice shell there are dense atmospheres of ammonia which bring tears to eyes, methane which is found in illuminating gas, and hydrogen. Brihaspati being the biggest and most promiment of nocturnal lights (except the moon) became the minister of heavenly (Brahmanspati) luminaries and also of divine sacrifices (11. 23. 6-7). **Tvashtri** is the Spica (Chitrā) in Virgo. Heavenly **Sarasvati**, Avestan Haraquati, is the Eridanus. Sarasvati dwells in high heaven (V. 43. 11). As there are hearth fire and divine fire-altar (Ara), so there was one Sarasvati arising from the Himalayas and falling into the Sindhu (now in sandy wastes), there was another in the heaven (Eridanus). Sarasvati both flows on earth and in heaven (VII. 97. 1). **Daush Pitar**—*Father Heaven*—Zeus Pater; **Prithivi Mātar**—*Mother Earth* (VI. 51. 5). **Dyava** or **Div** is the upper region of the sky. Dyava-Prithivi or Rodasi are described as Father and Mother (1. 121. 5). Heaven is described as a cow (Go : VIII. 90. 15 ; 1. 154.6). In Egyptian mythology Earth god is Geb, and Heaven goddess is Nut who is represented as a cow, bedecked with stars, the mother of gods, her four feet supporting the vault of the heaven which is her back. Prithivi has also been described as cow (Go ; VII 44. 3 ; X. 57, 5). The ancient Greek goddess of the Earth was also **Ge**, or **Gæa**, a variation of Vedic **Go** for Earth.

Ganesa is the *Aldebaran*, the leader of hordes. In Arabic *Aldebaran* means *follower*. Because Aldebaran is a reddish star of first magnitude in Taurus, it is called *Rohini* (reddish). For the reddish colour of Aldebaran, Ganesa is vermillion-hued. Ganesa is described as elephant-headed, because Aldebaran is in the eye of the Taurus, and the head of the Taurus seen upside down, the head of the Taurus was regarded as the head of the elephant, and the horns of Taurus as the two tusks of the elephant. Because Aldebaran is a standard first magnitude star, Ganesa is the wisest, and scribe of the gods, and is consequently entitled to the first offering in the *beginning* of every worship. *Janus* was worshipped by the Etruscans and Romans as the deity who presided over the beginning of everything. From Janus, January the first month of the year was made. *Rohini*, the month of Ganesa, corresponds with Agrāyana, ancient first month of the year, corresponding with December-January. Janus had a temple in the Roman Forum. On New year's day, the principal festival of the god, people gave presents to one another consisting of sweetmeats and copper coins, showing on one side the double head of Janus and on the other a ship. He was the porter of the heaven, and his statue held a key. His temple was kept open in time of war, and was closed only in the rare event of universal peace which only happened thrice in Roman History. **Kārtikeya** is worshipped in the Kārtika (middle of November) at the junction of Kirtikā (Pleiades) with the full moon. Pleiades, a close group of small stars in the constellation of Taurus, about 24° north of equator, is very conspicuous in the autumn, coming to the meridian at midnight at the middle of November. Pleiades consists of Alcyone (greenish star m. 3. 0), Electra (white star 3. 8), Taygeta yellowish star 4.4), Merope (yellowish star 4.2), Maia (yellowish star 4.0), Asterope (a double star 5.7) and Celeno (5.2 m) for which it is called Devasenā or Divine Army. Kārtikeya, the divine commander, is noted for beauty, and is popular with courtesans who worship him with great pomp and ostentation. *Ares* was the Greek god of war. He became the lover of Aphrodite, the goddess of beauty. Ares out of jealousy killed her another lover Adonis. At this Aphrodite was sorely grieved. And gods out of sympathy granted that Adonis should return to earth for six months to stay with Aphrodite. Compare this legend with the Gilgamesh Epic (VI.5) when Ishtār (Virgo) brings back her lover Tammuz (Orion) from death.

(1) **Asvini** = Hamal ; (2) **Bharani** = Mesartim in **Aries** (Mesha). (3) **Kritikā** = Pleiades ; (4) **Rohini** = Aldebaran in **Taurus** (Vrisha). (5) **Mrigasiras** = Bellatrix ; (6) **Ardrā** — Betelgeux in **Orion** (Prajāpati). (7) **Punarvasu** = Pollux and Castor in **Gemini** (Mithuna). (8) **Pushya** = Praesepe in Cancer (Manduka ; Karkata). (9) **Asleshā** = Alphand in Hydra (Vritra : Kālai Nāg). (10) Maghā = Regulus ; (11) Purva Phālguni = Algeiba ; (12) Uttara Phālguni = Denebola in Leo (Pitri : Simha). (12) Hastā = Alchiba in Corvus (Ulluka . (14) Citrā = Spica in Virgo (Tvashtri ; kanyā). (15) Svati = Arcturus (Vāyu) in Bootes (Trita). (16) Visakhā = Zuben el Genubi in Libra (Marut). (17) Anurādhā = Ichfil ; (18) Jyesthā = Antares ; (19) Mulā = Shomlek in Scorpio (Visva-rupa : Vicchika). (20) Purva Ashāra = Arkab ; (21) Uttara Ashāra = Elkaridab in Sagittarias (Rudra : Dhanu). (22) Abhijit = Vega in Lyra (Vinā). (23) Srāvana = Altair in Aquila (Svena : Garura). (24) Sravishthā = Svalocin in Delphinus (Sisumāra). (25) Satabhishā = Sadalmelik in Aquarius (Apah : Kumbha). (26) Purva Bhādrapada = Markab in Pegasus (Asvins). (27) Uttara Bhādrapada = Alpheratz in Andromeda (Yāmi). (28) Revati = Kaitan in Pisces (Matsya : Mina). (29) Tishya = Sirius in Canis Major (Svan). (30) Prabhāsa = Procyon in Canis Minor. (31) Bāna Rājā = Regel in Orion. (32) Brahma Hridaya = Capella in Auriga (Pushan). (33) Dhurva (Krutu) = Dubhe ; (34) Pulaha = Merak ; (35) Pulastya = Phecda ; (36) Atri = Alioth ; (37) Angiras = Mizar ; (38) Vasistha and Arundhuti = Benetnasch and Alchor ; (39) Marichi = Talitha in Ursa Major (Saptarshi). (40) Agastya = Canopus in Navis (Nāva).

II.—Yakshas—Daityas—Dānavas

Yakshas are *Australoids*. Australoids migrated from Java through Malaya Peninsula and Assam and spread throughout India. In the second glacial period which lasted about 120,000 years, man, possibly Australoid, appeared in the Jhellum valley bed near Mangla. He is associated with the oldest stone age culture, represented by a small number of large trimmed flakes and pebbles, belonging to a very thick gravel formation which owes its formation to the melting of valley glaciers of the Jhellum. This was the time when the giant straight-tusked elephants, herds of buffalo, deer and bison found good grazing on the gravel streams and foothill tracts. A period of earthquakes and violent changes in the landscape occured after which there was the second interglacial period which lasted about 95,000 years, and during which glaciers had retreated to about their present position. This interglacial period was warm. And the climate became hotter in peninsular India. And many animals which were hunted for food supply migrated to the cooler places at the foothills of the Himalaya which opened from the dim and bush tropical forest into wide plains. Early man followed the track of the animals in the pursuits of the game. And in the Soan valley in the river drifts there are heaps of artificially chipped rocks, large and small cores from which scalloped core tools, flat-bottomed scrapers or fine blades have been struck out. But this is not local. Similar stone age implements have been found in Middle Java and at the site of Peking Man, which indicates that these early paleolithic men were Australoid immigrants. In the Narmada valley, in Central India, early paleolithic artifacts have been found buried in the old drift of the river, associated with extinct animals. Paleolithic tools and microlithic scrapers and chisels have been found in some of the old caves of Central India in ancient rock debris and laterite soils.

Australoids are represented by Austrics who migrated to Australia from their homeland Java through Borneo and Celebes. The Austric is characterized by chocolate brown colour of the skin, jet black beard whiskers and moustache, thick coarse straight hair, abundant pilous growth on the body, medium size, heavy eyebrow ridges, thick protruding lips, very broad and often convex nose with sunken root, medium prognathism, low skulled long head (cranial capacity 1350 c.c.) with prominent superciliary arches, including a great massing of bone over the eyes and the teeth. The Australoid forms the substratum of the Indian population. It is still the major element of the aboriginal population. Among the aborigines there are many who show a pronounced development of the supraorbital ridges along with the sunken nasal root. But though in majority of them this trait may not be marked, yet in the form of a very short and wide nose, in the long and low skull of the head, coarse and straight hair, projection of the face, colour of the skin and stature and bony structure there is a very close resemblance between the aborigines and the Austrics. Particularly the *Veddas* who call themselves Yakkas and worship the *Yakka* spirit are very akin to the Austrics. The whole of Central and Southern India aboriginal tribes are mostly Austric, though there may be a slight mixture of the Negrito among some of them. The Bhils, Kols, Badagas, Korwa, Kharwar, Munda, Bhumij, Chenchus, Kurambas, Malayans and Yeruvas are typical representatives.

The Negritos are known as **Nishadas**. They are of very short stature, dark chocolate colour, medium broad head, plattyrhine nose (short, flat and broad), wooly hair, high cheek bones, slightly prognathous cheeks, thick everted lips, with a tendency to steatopygia. The Negrito pigmy might have been a fusion product of Australoids and

Mongoloids in Central Africa. Negritos and Negroes migrated eastward from Central Africa through India, Assam, Malaya peninsula. The Andamanese, Semangs of Malaya Peninsula, Angamis of Assam, Bāgdis of Rajmahal Hills, Kadars and Pulayans from Cochin Hills show the Negrito traits. Not only they are pigmies with spirally curved hair of blacky colour with flat broad nose, but steatopygous women with excessively fatty buttocks are not uncommon.

The **Negroes** are known as *Rākshasa*. The Negroids evolved in Western Africa. The present Negro is characterized by short-legged tall stature, long-headed high skulled bulging forehead, woolly short hair, a dark velvety soft skin (ranging from chocolate to nearly black) with characteristic penetrating odor from abundant sebaceous glandular secretions, large sex organs, long arms, longish massive cranium (capacity 1335 c.c.) with large zygomatic arches, a flat snub nose depressed at base, thick everted lips, large teeth, prominent cheek bones and an abundant pigmentation in the mucous membranes. From western Africa a wave of the Negro migrations passed through India, Malayas, Borneo, Papua, Melanesia and North-western Australia. There are rock paintings at Kabra Pāhār, Mahādeo Hills which resemble African Negro Nisibidi buildings. It seems that these Central India Hills were inhabited by Negroes who were pushed to these wild inhosipitable region. Tigers and particularly Sambhar deers are outlined by shallow grooves which bear marks of pecking by a blunt chisel, presumably a stone blade in which deep ochre has been fixed in naturalistic mobility and graceful lines of the antlers and the legs, reminiscent of cave paintings of Spain and southern France which are also of Negro origin. At Adamgarh there is a fine historic cave painting in which fair-complexioned and mounted men with shield and swords (Aryans) are fighting dark-skinned warriors with bows and arrows (Negroes). It seems the Negroes have been absorbed by the Australoids which has imparted to the aborigines wavy hair and reduced somewhat the pilous growth of their beards It seems that Saryāta power in Anārta (Guzerat) with Kushasthali as its capital was overthrown at the time of Raivata Kukudmin by a mixed Australoid Negro race (Yaksha-Rākshasa) under the name of Punyajana. Kukudmin's people fled in different directions (Vāyu P 88. 1—4 ; Vishnu P IV. 2. 1.). But these Yaksha Rākshasas lost Kushasthali to the Yādavas (Alpines). One Alambusha Rāksasa was killed in Kurukshetra war (1052 B. C.) by Ghatatkacca (Drona ch 106). But it is doubtful whether the epithet was properly applied as to one belonging to a Negro race. In Assam valley Negroid and Negrito tribes mixed with the Mongoloids, and their blood can be traced in Abor, Mirs, Manipuri, Kuki and Garo. In the Mikir, Khasi, Ao, Sema Nagas, the Negroid factors are secondary, though in Renguna Nagas it may be more pronounced. The skull of Jewurgi in Southern India shows pronounced Negroid characteristics.

Daityas are Mongoloids. Dait is the name of a Mongolian tribe. *Hiranya Kasipu* means *yellow man*. The Mongoloids are of very short stature with round broad low skulled head, short and broad nose, flat face with high cheekbones, slight prognathism, scanty pilous growth, small sexual organs, coarse straight hair, yellowish skin, epicanthic fold of the eyes (oblique slit eyes) and very little beard. Hiranya Kasipu had 4 sons – Prāhlada, Anuhlada, Samlada, and Hlada. Prāhlad's sons are Sibi, Bhaskala and Virochana. Bali's son was Vāna. In Assam, Nepal the underlying factors of population are still Mongolian. The Chakmas of Tipperah and the Mog tribes of Arakan Yoma Hills appear to be dominantly Mongoloid.

Dānavas are the Caspian Danaus (Danaoi of Homer, Biblical Dan, Egyptian Dauanna). Danans settled on the sea coast of Syria, next to Philistines (Caspian Pelasgi) and they plundered the caravans which the weak rulers of Egyptian 18th dynasty could not prevent. Danans introduced Bull worship and were regarded as embodiment of wickedness and was the unredeemed tribe (Rev. 7. 5). According to Greek legends Lynceus slew Danaus and his daughters as a punishment of his wickedness and crime and seized the throne of Argos, and Danaides were condemned in Hades of endless tasks of filling with water a vessel which had no bottom. Another Caspian tribe was Molossi (Purānic Mleccha) of Epirus after whom the territory was known as Molossia. Cimmerians (Kinnara, Maruda, Munda, Tukhara) and Sacæ (Sāka), Cimbri (Sambara), Getæ (Jats) were other branches of Caspians. **The Caspians** are the tallest (above 7 feet high) of all races with fair complexion, very fine straight nose, hazel eyes, high vaulted long head with broad face (cranial capacity 1450 c. c.) and supraorbital ridges and heavy bony structure. Viprachitti, Dvimurdhā, Sakuni, Sanku Sirodhara, Ayomukha, **Samvara**, Kāpisa, *Vāmana*, Marichi, Meghavāna, Garbhasirā, Vidravana, Ketu, Ketuvirya, Satuprada, Indrajit, Bajranābha, Ekacakra, Mahābāhu, Vadrāksha, *Tāraka*, Asiloma, *Puloman*, Vindu, Vāna, Sarvanu and Vrishaparva are of Dānava origin. Sarvanu's daughter was Prabhā, Puloma's Sachi, Maya's Upadānavi, Mandodari and Kuhu, Vrishaparva's Sarmisthā, Sundari and Chandra, Vaisvānar's Pulomā and Kalikā. Maricha married Pulomā and Kalikā, and their descendants Paulomas and Kalikeyas were very powerful (Matsya P. 6—24). Viprachitti married Simhikā, sister of Kasipu (Mongoloid) and had as their descendants as Vyamsa, Kalpa, Nala, Vatapi, Imvala, *Namuchi*, Svasripa, Ajana, *Naraka*, Kālanābha, Sarmāna and Malavipra. Descendants of Samlada (Mongoloid) were *Nivata* Kavacha (Matsya P 6 – 28). Salvas of Sanva Nagara (Merta) were Dānavas and fought with Krishna

(Vāyu P. 14) Nahusa (Noah = Mediterranean) married Dānava Svarvanu's daughter Prabhā. Their son was Yayāti (Japetu). Yayāti married Sarmisthā, daughter of Dānava chief Vrishaparvan, as well as Devayāni, daughter of Vrishaparvan's priest Usanas Sukra. Bhārgavas were the priests of Dānavas. Bhrigu married Dānava Puloman's daughter Divyā, and had by her Cyavana. Cyavana's grandson Usānas Sukra was the priest of Dānava Vrishaparvan. Usāna's Sukra's daughter Devayāni as well as Vrishaparvan's daughter Sarmisthā were married to Yayāti. The Garos (Garura) of Assam descended through the Brahmaputra valley from Tibet and speaks a Tibeto-Burmese language. Garos belong to the Buro (Bodo) or ancient group in which are included Kaccharis or Koch (Kacchavas), Mech (Mleccha) and Tipperas (Tripuras). Garos are subject to compulsory cross cousin marriage, coupled with a rule by which a man must marry his wife's father's widow who is in such cases is husband's father's sister. The Bodo group of race dominated Assam before the advent of Ahomes in 13th century. According to Purānic legends Garura is an enemy of Kirātas (Rām, Kish 46 : 11). Kirātas and Nāgās are mostly mixed Mongoloids and Palæ-Alpines. And there were deadly contests for supremacy between the Garuras and Kirāta-Nāgās. And Garos won. Mech (Mleccha), dominated Assam for centuries. Mismi, a fair-complexioned sturdy people, is found in Mismi Hills. According to Yogini Tantra (Patala 14), Bhutanese is a mixture of Balhikan (Balkh people), Krimmi (Cimmerii) and Bāna (Dānava), a friend of Mleccha Naraka. Maya Dānava, an architect, built the Tripura (Tippera) fortress where black metal (iron) was used in which ruled Tāraka (Mastya P 130 1-7). Tāraka's commander-in-chief was Grasana whose standard bore a *Makāra* (crocodile: Capricornus). The standard **Mahisha** (Mon-Khmer) bore an iron image of buffalo, that of *Sambhu* an iron image. Tāraka was defeated by Devas (Aryans). Tāraka's son Tārakāksha however gave a stubborn resistance (Matsya P 148). Kālanemi fought bravely. However the Dānavas were defeated. But Virochana and Svarbhānu escaped (Matsya P 178. 65-67). Krishna killed Naraka of Mleccha dynasty, father of Bhogadatta whom he placed on the throne. Arjuna challenged Bhogadatta, but they became allies (Sabhā 26). **Maya** Dānava built the palace of Yudhistrira at Indraprastha. Bhogadatta attended Rājasuya ceremony of Yudhisthira with presents of horses and ivory hilts of swords. (Sabhā 51). Bhogadatta ruled as far as Kailāsa (north of Manosarovar in the Tibetan plateau). The Coches (Panis : Phœnicians : Alpines) were dominant in the lower Assam valley. According to traditions Kachar was known as Hiramba, and Dimapur (Hirambapur) was the capital of Ghatotkacha dynasty. The symbolic pillars of Dimapur are similar to the phallic temple architecture of the Phœnicians. And these Phoenicians introduced the *Yonipith* in Kamakhyā after the worship of Astarte with sexual license and orgies. Bhima in the Pāndava Rājasuya sacrifice placed Ghatot-kacha on the Kāmarupa throne under the guardianship of Hirambā whom he married after defeating the [illegible]. Ghatotkacha married the daughter of the Mleccha king Bhogadatta of Progjyotisha, and the son of this union was Barbarika whe fought and died in the Kurukshetra War (1052 B. C.) by the side of the Pāndavas. In the same war Bhogadatta who had married the daughter of Duryodhanā fought heroically by the Kauravas and with difficulty was killed by Arjuna and Krishna (Drona 28). Bhogadatta took with him to aid his father-in-law Duryodhana a whole Akshanhini of China (Chinese) and Kirāta soldiers of golden complexion (Udyoga Parva). Pradyumna, son of Krishna, was kidnapped or made a prisoner by Sambaras (Cimbri) but he escaped with the aid of Sambara maiden Prabhābati whom he married. Anuruddha, son of Pradyumna, eloped with Ushā, daughter of Danāva Bāna who was ruling in Sauvira (Guzerat) and Sind (Pātāla). Mlecchas ruled for a long time in Prāgjyotisha. It is stated in Bhāskarvarman's Nidhanpur grant that Bhogadatta was the son of Mleccha Naraka. Bhogadatta's son was Vajradatta. After many generations Pushyavarman (275-300 A. D.) was born in this dynasty. Pushyavarman's son was Samudra Varman (300-340 A. D). He ruled with justice. During his reign the weak were not oppressed by the strong. His queen was Datta Devi and their son Bala Varman who had a daring and adventurous spirit. But he was defeated by Samudra Gupta (350-380 A. D.) whose Asvameda horse he had captured. Samudra's Gupta's wife was also Datta Devi. So it seems that both the kings married two sisters. Samudra's Gupta's incription also show that he defeated Bala Varman and brought him under submission. Bala Varman's (340-370) son was Kalyāna Varman through his queen Ratnāvati. Kalyāna Varman through queen Gāndhārvavati became the father of Ganapati who was very generous. Ganapati (400-430) through his queen Yajnavati become the father of Mahendra Varman. Mahendra married Suvratā and their son was Nārāyana Varman who was well-versed in philosophy. Nārāyana (460-490) married Devavati and their son was Mahābhuta Varman. Mahābhuta's queen was Vijnānavati and their son was Chandra Mukha. Chandra Mukha married Bhogavati and their son was Sthitha Varman. Sthitha married Nayanā Devi, and their son was Susthita Varman (575-600). Kashmere king Meghavāhana (about 440 A. D) wanted to marry the daughter of the king of Prāgjyotisha. Yasovarman of Mālava conquered Kāmarupa, defeating Chandra Mukhavarman. According to Apsad inscription of Adityasena, his father Mahāsena Gupta in alliance with his brother-in-law the Maukhari king Adityavardhana of Sthaneswar encamped his soldiers on the Lohitya (Brahmaputra R) by defeating Sthitha Varman. This his grandson Bhāskara Varman retaliated making an alliance with Harsha. against Sasānka Narendra Gupta of Karna Suvarna. Sasānka's Magadha and Kalinga territories were conquered by Harsa. Bhāskara Varman occupied Karna Suvarna which is corroborated by his Nidhanpur (Syhlet) inscription. But it is uncertain how long Karnasuvarna was in his hands. When Hiuen Tsang was at Nālanda (637), Bhāskarvarman invited and persuaded him to visit Kāmarupa. Hiuen Tsiang started from Pundravardhana, crossed the the Lohitya river and came to Kāmarupa. At this time Harsa was in Kangoda (Ganjam) to occupy Sasānka's possession there. Hearing that the Chinese pilgrim was at Kāmarupa, Harsha sent a summon to Bhāskara to repair to him with his foreign guest. Bhāskara replied that the king could have his head, but not his guest. "I trouble you for your head", came the prompt reply. Thereupon Bhāskara became submissive and proceeded with the pilgrim and great retinue to meet Silāditya (Harsha) which he did at Kayangula (Rajmahal). But the conquests of Yasodharman, the rise of Adisura in Gaura and the imperial conquests of Mādhavagupta's son Adityasena put an end to the Mleccha Varman dynasty. In their place Stambhas (Nāgas = mixed Mongoloids and Palæ-Alpine with a certain infusion of Mleccha blood) ruled Kāmarupa. Danaus (Dānava) settled in Palestine as Dana truhe. Molossi of Eperius also settled in Palestine as Melchi Zedek. They were all Caspians. Through the Black Sea coast, Volga basin, Pamir region and Tibetan plateau, they might have descended into the Brahmaputra valley. Tibetans and Bhutanese have strong Caspian factors in them. Another branch of the Caspians reached Mekong valley. There mixed with the Australoids, Palæ-Alpines, Caspians formed the Mon-Khmer or Thai people. Buffalo (Bos-frontalis = Mithan = Mahisa) is associated with Mon-Khmer culture as with the Mismis. Migrating northward they joined their kinsmen the Dānavas as Mlechas who were of Caspian descent like themselves, and fought Mongoloids and other races for domination. We find that among the generals of Tāraka Dānava, there was a general Sambu (a contracted form of Sambara = Cimbri) with the buffalo standard. Savara (Sambara) chiefs in Godhavari district still use buffalo headdress, embellished with plumes of peacock or other gorgeous feathers in their tribal dances. At Mohenjo-Daro a long headed broad faced and long slender-nosed figure (Caspian type), seated on a low stool, feet crossing each other, arms stretched out and the hands placed on the knees, erect penis, two buffalo horns embedded in the headdress which is pupped up in the centre with the plumes, the nude body covered with clay markings, surrounded by four animals, an elephant, a buffalo, a tiger and a rhinoceros (unicorn), has been found. It seems that the

Mohenjo-Daro figure represents a Mon-Khmer chief or priest, a tamer of wild animals by his magic or prowess. And it seems that the Purānic Mahisāsura Sambu (Sambara = Cimbri) represented Mon-Khmer power which was overwhelmed by Mediterranean ascendency (= Virgo = Ishtar = [illegible]) borne by a lion (Leo). There is a long-headed, broad-faced medium-sized sturdy people with high cranial vault, a narrow vertical forehead, often bulging with supra-orbital ridges and medium nose with weak chin and large mouth, the skin colour varying from rich to dark tawny brown, found among the middle classes in Deccan, and among lower classes in the north. They are the mixed Caspian—Mon-Khmer people, known in ancient time as Mahisa which was their symbol.

At Harappa jar burials have been found in the upper stratum. The people were long-headed with well-developed supra-orbital regions and enormous growth of the post-auricular parts of the skull, and the skeleton was heavily built. Similar finds have been made at Mekran. No doubt they were Caspians. Possibly Dānavas (Danans) on the Rasā of the lower Indus, where Bāna ruled and whose daughter Ushā fell in love with Krishna's grandson Anuruddha. Or possibly they were Cimmerians (Kinnaraa) or Sakas. Majority of the Pathans, Jats (Getæ) and Sikhs show robust bony frame with long head, broad face, overhanging occiput and prominent superciliary ridge, with fine nose, light complexion and large stature. Sakas (Sacæ), Tukhara (Tochari), Marunda (Manda) Kushans and Jats (Getæ) were all Caspians. "The blondes (Gauri) of Madra cover their body with blankets, are shameless, gluttonous and unclean. The people of Madra, Sindhu and Sauvira are of Mleccha (Molossi) origin. The Jatrikas (Jats = Getæ) of Balkh, living in Sakala (Sialkot) on the river Apāgā lack refinement. There mannerless blondes drink wine with onions, fried barley and roasted beef. Women being intoxicated dance nudely without any covering before the city wall and sing indecent songs. By their lewd behavior they sexually excite strangers, enjoy promiscuous intercourse,"—*Karna* P 41,44. Kushana and Saka domination of northern India is a well-known historical event. The *Hunas* were mostly Alpines with a tinge of Palæ-Alpines and possibly Caspians.

III.—ANAVAS = PALÆ-ALPINES

Palæ-Alpines with medium round head (cranial capacity 1930 c.c.), broad face, medium nose, stocky constitution, slight prognathism, moderate pilous growth, yellowish fair complexion, straight eyes, medium stature, developed on the fringe of eastern Turkestan. Mesolithic and neolithic core-tools, hand axes, baked blades, high-keeled scrapers and burins most of which bear a brown desert-patina suggesting long exposure to weathering, have been dug out in the lower Indus valley of Sind, about

80 miles north of Mohen-jo-daro, on lime-stone hills covered by sand dumes which lie 180 feet above the present valley plains. This high havitation level on the hills had been chosen for settlements when a much higher river level forced this people to avoid lowland track. Possibly the people were Palæ-Alpines. Palæ-Alpines spread in the west over Iran, in the east over China, Japan, Burma, Malayas. Palæ-Alpines were driven from the Iranian plateau to Euphratic delta and Indus basin by the incursions of Alpines.

Like the Purānic **Anu**, En Shogkush Anu was the first king in Babylonia. This *Anu* from ancestor worship became the heavenly father Anu or Enlil, the king of the lands. Anu's consort was Innini. Anu's descendants spread all over north-eastern India. **Anu's** descendants were Sabhānara, Chakshusha and Parameshu. Possibly Chakshusa and his descendants occupied the eastern section. Sabhanara's successors were Kālānala, Srinjaya, Ripunjaya, Puranjaya, Janamejaya, Mahāsila and Mahāmanī. Mahāmanī had two sons—**Usinara** and Titikshu. At this time about 1900 B.C. Anava peoples were seperated from each other by the incursions of Khasa, Mitanni and Paurava peoples. Punjab remained under Usinara, and Anga (Eastern Bihar) became the possession of Titikshu. The intervening territory was occupied by Kānyakubja and Kāsi kingdams. Usinara had five sons - Sivi, Nriga, Nava, Krimi and Suvrata. Sivi was very generous. He is the composer of Rigvedic x.179.1. His capital was Sivapuri. Nriga established the kingdom of Yaudheyas, Nava of Navarāstra, Sauvira of Ambastha. Krimi's capital was Krimila. Sibi's four sons Brishadarbha, Subhira, Kekaya and Madra divided their fathers domain into four seperate kingdoms of Vrishadarbhas, Sauviras, Kekayas (Kaikeyas), Madra (Madraka).

Titikshu ruled in Eastern Bihar (Anga). His successors were Vrishadratha, Hema, Sutapa, Vali. Vali married Sudeshnī. It is said that Sudeshnī was childless, Vali asked Sudeshnā to get a child through Dirghatamas who had arrived at his court , and through him she got Anga, Vanga, Summa, Pundra and Kalinga. At first she was unwilling to do so. She induced a servant girl - Ushija—to cohabit with him, and Ushija had Kakshivan and Chakshusha. It is likely Ushija was a servant to deity—(Deva-dāsi), a temple priestess to Astarte. There were important Phœnician colonies in the Bharmaputra-Gangetic delta or a Phœnician temple priestess (rather prostitute) was captured by Vali, and given as a maid to his wife. There is apparently some confusion. There were other members of the Anavas there. And one Anga usurped the throne by revolution. And their genealogy has been mixed up. It has been already mentioned Anu had a descendant by the name of Chakshusha whose people occupied Bihar. Chakshusha's wife was Varuni and they had ten sons of which Uru became the principal. Uru married Agneyi and they had six sons

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of whom **Anga** became the leader. Anga's wife was Sunithā and their son was **Vena**. Vena's son was **Prithu**. Before Prithu's time people subsisted on fruits, roots and tubers. Prithu introduced agriculture, levelled the ground and removed the pebbles. He drove away the black pigmies (Nishāda) to Vindhya Hills (Vāyu P 63). Venya Prithu (Prithi) composed a hymn to Indra (Rv. X. 148). Whether it is a translation or original it is difficult to guess. Vena did not believe in Vedic rites. But Purānas say that Prithu came under the Vedic influence. Prithu had two sons—Antharddhi and Pali. Antharddhi's wife was Sikhandhini, mother of Habirddhana. Habirddhana married Agneyi Dhishanā, and they had five sons—Prāchinavahi, Sukra, Gaya, Raja and Ajina. Prāchina Vahi married Savarna and his son was Pracheta. Prachetas were driven into the sea, and they joined the Mlecchas, possibly of the Brahmaputra valley (Vishnu P 1. 13-14). Another branch of the Anavas was Priyavrata. Priyavrata's descendant was Agnidhara. Agnidhara married Nābhi and their son was Rishava, the Jaina's first Tirthankara (prophet). At his time there was scarcity of rain, and available fruits, tubers roots and leaves were scanty. on which the people subsisted, and they suffered indigestion. Due to friction of trees in a heavy storm, some dried stems caught fire. Rishava advised his people to keep that fire by adding dry wood to it and have their tubers roasted on that fire. The people found it to their advantage, and their indigestion was cured. He is also reputed to be the first inventor of making earthen wares and cooking food in them, and to construct wooden buildings to protect men and cattle against ravages from wild animals. Bare-headed and barefooted he wandered, teaching people (1) not to kill animals, (2) not to commit theft, (3) to renounce sinful desires, (4) and to remain contended under all circumstances. Finally he went to a forest where due to friction of the trees in a storm, there was a forest fire and he died in the conflagration (Bhāgavat P. 4—5).

According to popular traditions Anga's noteworthy successors were Dadhivāhana, Diviratha, Dharmaratha, Chitraratha, Sayaratha, Lomapāda (known also as Dasaratha, and contemporaneous and friendly with with Rama's father Dasaratha). Lomapāda had a daughter Sāntā who was given in marriage to Rishya-Sringa, and a son Chaturanga. Chaturnga's successors were Prithulāksha and Champa. Champa renamed the capital Mālini after his own name as Champa. Some Purānas say that Champa was succeeded by his brother, others say his son, Haryanga. Haryanga's successors were Bhadraratha, Vrihatkarman, Vrihadratha, Vrihabhānu, *Brihadmanas*, Jayadratha, Driraratha, Visvajit, Janamejaya. *Brihadmanas* married two daughters of Chedi king—Yasodevi and Satyā. Yasodevi's son was Jāyadratha who succeeded his father to his kingdom. Satyā's son was Vijaya. Vijaya's son was Dhriti ; Dhriti's son was Dritavrata ; his son was Satya Karman. Satyakarman usurped the throne and his son was Suta Adiratha. Suta Adiratha adopted Karna as his son. Karna was maidenhood child of *Kunti*, the mother of Yudhisthira and Arjuna, who lived in the Chedi court and cast away her undesirable baby to protect her reputation. Karna was a valliant warrior and noted for generosity. Karna died in the Kurukshetra War, fighting against his own brothers. Karna's son was Vrisasena and Vrishasena's son was Prithusena.

IV.—TURVASUS = MEDITERRANEANS

The Mediterraneans are of medium stature (about 5 feet 4 inches), delicate bony structure, brunet complexion, moderately fine nose, oval face and medium long skull (craninal capacity 1424 c. c), slenderly built body with well-arched forehead and smooth eye-brow. They practised burials of their dead in long burrows which have been found at Harappa on the top strata of which there are pot (jar) burials of the Caspian and round burrows of Alpines. The Mediterraneans form an important element of the upper classes of not only of northen India, but particularly of Southern India. Turvasu genealogy in India is obscure. In this line the only names handed down are Vahni, Bhogānu, Trisānu, Karandama and Marutta. Aggressions of Haihayas and Talajangās wiped out the Paurava and Kānyakubja dynasties. Turvasu Marutta adopted Paurava Dusyanta as his successor. But aggressions of Ikshvāku Sagara drove out the Haihaya-Talajanga conquerors. Dusyanta left the Turvasus and occupied the Paurava throne with the support of Sagara. Turvasus were driven southward. They established Pāndya (of Madura), Kerala (of Malabar), Chola (of Puhar) and Karna (Karnātaka) kingdoms (Matsya P 48.5). The Mediterraneans are also generally known in Purānas as **Manus** or Manavas, while in ancient Egypt as *Menes* and in Crete *Minos. Minavan* was their another name in the Sindu basin, for they worshipped Pisces, Matsya of the Hindus, Ea of the Babylonians and Poseidon of the Greeks. The fish-eyed goddess (Minākshi) was the patron deity of the Pāndyas. Possibly **Matsya** territory in northern India was their settlement. And Satyāvati, the daughter of the Matsya king (Jaypur), had a maidenhood son (Kanikāputra) with Parasara—Krishna Dvaipāyana Vyāsa—and later married the Paurava king Santanu with whom she had two sons—Vichitravirya and Chitrangada. Rigvedic hymns (VIII. 67) are ascribed to *Matsyas*. Karusas were fierce fighters, and they occupied territories from Rewa eastwards to the river Sone in Bihar. **Saryati** occupied Anārta (Guzerat) which was named after his son or descendant. One of their princesses Sukanyā was married to their family priest **Cyāvana.**

Other descendants of the line were Rocamana and Reva. Reva founded Kushasthali (Girnar). Reva's son was Raivataka Kakudmin after whom Raivataka Hill (Mt Girnar) was named. Then Kushathali was occupied by Yaksha-Rākshahas (Negro-Australoids). Then Kukudmin people fled in terror in different directions. Prishadra people were enslaved. Dhristras and Nābhagas were allied clans. Dhrista's descendants were Dharstakas. Nabhaga's son was Nābhaga. Nābhaga's descendants were Ambarisha, Virupa, Prishadasva and Rathitharas. When Kushasthali was reconquered by Yādavas (Alpines) from the domination of Negro-Austrics, Saryātas joined the Haihaya branch (Vāyu P. 94.3.54) of the Yādavas. **Rathitharas** adopted priestly occupation (Vāyu P 86--88). Manu Apsava is the Rigvedic composer of IX.106. 7—9, Manu Vaivasvata of VIII. 27—31, Manu Sāmvarna of IX. 101. 10—12, Saryāti Mānava of X. 92, Chakshu Mānava of X. 106. 4—6, Nahusa Manava of IX. 101. 7—9, Navanedishtha Manava of X. 61, 62. But as in X. 61. 16 Kakshivan's name is used it clearly indicates that the author is of Navanedishtha descent of later age. In X. 61. 2 Turvayāna is used and in X. 62, 10 Yadu and Turva are mentioned and linked together. It shows that though the Navanedishtas were Turvasus, sons of Manu (X.62.1), that is Mediterraneans, they and well as their priests Angirasas had certain amount of Yādava (Alpine) mixture of blood.

V.—NABHANEDISHTAS = ALPINE-MEDITERRANEANS

Nabhanedishtas (mixed Alpines and Mediterraneans) might have descended into Visala territory through the Tapati or Irāvati (Gogra) from Tibetan plateau. Nābhāga, son of Dista, fell in love with a Vaisya girl Suprabhā and made a union with her and her family. Vaisya is either the Thracian Alpine tribe *Bessi* who dwelt along the whole of Mt Hæmus (abode of *hima* = snows : Balkan Mt and the end of Euxine—Black Sea) after whom Bessarabia has been named ; or the Malayalan mixed Alpine and Palæ-Alpine tribe Besisi, to whom was incorporated the trading Phœnicians (Latin Punics, Vedic Pani, later Vaniks) who had strong settlements in southern Sind (Rasātala), Kathiwar, Sauvira, Kāmarupa and Gangetic delta. As Nābhanedistas had Alpine blood upon the Mediterranean base, so the union of two similar tribes added strength to each other. Bhalanandana, a descendant of Nābhāga, acquired a kingdom and enlarged it by victorious decisions over his cousin Vasuratha. Bhalanandana's son was **Vatsapri** who is the composer of Rigvedic IX. 68, X. 45 - 46. Ikshvāku king Vistārasva's (Vidhuratha) adoloscent daughter Sunandā (Mudāvati) was kidnapped by Ugrakarman Daityas (Mongoloid). The king sent his sons Suniti and Sumati to rescue Mudāvati. They were also imprisoned. Vatsapri killed the Daityas, and rescued Mudīvati and her brothers from the hands of Sesha Nāgas (Palæ-Alpines). For this reason Ikshvāku king was pleased to give his daughter Sunandā (Mudīvati) in marriage with Vatsapri. Vatsapri thus got a powerful ally and enlarged his kingdom. Vatsapri and Sunandī had 12 sons—Prāmsu, Prabira, Sura, Sucakra, Vikrama, Krama, Vala, Valka, Chanda, Prachanda, Suvikrama and Svarupa – of whom Prāmsu became the king and others acted in obedience to his command. Pramsu's successors were Prajati and Khanitra. Khanitra divided his kingdom into parts and made his four brothers governors of them—Sauri of eastern section, Udīvasu of the southern, Sunaya of western and Mahīratha of northern sections. The next important ruler was Vimsa. Vimsa was born of a Vidarbha (Berar, also Alpine) princess. **Kshaninetra** was the next great king. His dominion extended up to Gomati. He was succeeded by his son Valāsva. There was a rebellion aganist him by his kinsmen. He lost everything except his capital which was besieged. But his grandson Karandama suppressed the rebellion and regained his kingdom. Karandama married Virā and their son was Avikshita. On the Sayamvara ceremony of Bidisa (Bhilsa) princess Sudati, Avikshita went there. but was regarded unworthy of her. At this Avikshita abducted Sudati. But he was defeated and taken as a prisoner. At the instigation of Virā, mother of Avikshita, Karandama defeated the Bidisa (Bhilsa) king Visāla and rescued his son. Sudati fell into the hands of Dānava (Caspian) Drirakesa and his allies the Nāgas (Palae-Alpines). Avikshita killed Drirakesa and brought under subjugation the Nāgas, rescued Sudati and married her. Their son was Marutta. Avikshita befriended the Nāgas while Marutta antagonized them. With the help of Angirasa Samvarta, Marutta occupied the throne. Marutta married Vidharbha princess Prabhāvati, Sauvira princess Sauviri, Magadha princess Ketuvirya's daughter Sukesi, Madra princess Sindhuvirya's daughter Kekayi born of a Kekayi mother, Sindhu princess Sairindri and Chedi princess Vapusmati. Marutta was a powerful king. He stood as a bulwark against Haihaya incursions in North Bihar. He helped Divodāsa to regain his ancestral throne of Kāsi, and Paurava Dusyanta to regain his kingdom. Marutta had 18 sons of which Narishyanta was the eldest, who occupied the throne. He married Indrasenā, and their son was Dama. Sumanā, princess of Dasārna (Ten Forts, parts, of Chattisgarh 36 forts in Central Province), daugther of Chāru Karman. selected Dama in a Svayamvara ceremony, at which his rivals challenged him. But he defeated them all. But one of the rivals Vapushmān of Dakshinātya finding Dama's father Narishyanta alone severed his head with a swordstroke for which he was atrociously killed by Dama, and his sons and younger brother met death is Dama's hands. Dama's son

Rāstravardhana, known as Maruttas, gave Angirasa Vidathin Bharadvāja as the adopted son of Paurava Bharata, who had nine sons through his three wives, but as they were suspected to be illegitimate, they were all killed by their mothers. Vidathin Bharadvāja was the son of Bharadvāja, an illegitmate son of Mamatā through Brihaspati, and deserted by both the parents. Bharadvāja was brought up by Maruttas, whose hereditary priests they were. Rāstravardhana was succeeded by Sudhriti, Nara, Kevala, Bandumant, Vegavant, Budha, Trinabindu. Trinabindu's (1600) son was Visāla who founded the famous city of Vaisāli. Trinabindu's daughter was Dravira or Ilavila. Dravira was married to Pulasta (Palayagars) who had strongholds on the hills of the south. Dravira's son was Visravas. Visravas married Devavarnini, belonging to Angiras Brihaspati's family. Their son was Vaisravana **Kubera** who ruled over the Yakshas (Veddas = Austroloids). Vaisravana Kubera's descendants were four sons Nalakubera, Rāvana, Kumbhakarna, Bibhisana—and a daughter Surpanākā. Visāla was succeeded by powerful Hemachandra, Suchandra, Dhumāksva, Srinjaya, Sahadeva, Krisasva, able Somadatta, Janamejaya, Pramati (1425 B. C).

VI.—DRUHYUS = THE SEMITES

The Semites were a blend of *Caspian* and Mediterranean factors, formed in Central Asian Highland. The Semites are a tall, long-headed muscular energetic people with dark brunet complexion, long slender hooked nose, oval face, straight black hair, full beard and long arms. Druhyu's genealogical table mentions Babhru, Setu, Añjāra and Ripu. Ikshvāku Yuvanasva in his conquests towards the South-West defeated Druhyus of the Punjab under the leadership of Ripu who fought desperately. Ripu was killed. Anjara's son Gāndhāra moved north-west where he established a kingdom after his own name. Gāndhāra's successors were Dharma, Dhriti, Durmada and Prachetas. Prachetas (1795 B. C.) ruled in the North-West. Though Afghanistan (Gāndhāra) has been the bridgehead of many racial immigrations, and consequently there has been fusion of bloods, yet the underlying physicial trait of its people is Semitic. **Asuras** were the Assyrians that settled in North-Western parts. But they established no powerful lasting dynasties though they were greatly feared for their might. In central India there is a tribe called *Asur Munda* whose people are generally smelters of iron. Though they are now incorporated with the *Kols* by admixture of blood with them, *Munda* is most likely Caspian *Manda* and *Marunda*.

VII.—IKSHVAKUS=ACHÆAN ARYANS

Ikshavāku is the Iranian Achæmenes, Babylonian *Issaku* of Gudea time, Khatti Ahkhiyawa, Egyptan Akhaivasha, Homeric Achæans, German *Ingævones*. They were the tall, long-headed, high-vaulted blue-eyed blond fair-skinned Aryans that brought with them the custom of the cremation of the dead, the use of iron and horse. Their widows were burnt on blazing funeral pyres with their husbands. From the Valdai plateau in the Baltic region where the Aryans originated, Ikshvāku through the Volga basin, Merv (Meru), Oxus and Kaiālsa Mounts, through the Sarayu defile reached Kosalā. Thence they reached the lower Sarayu through its upper gorges, known in ancient times as Ikshumati, and at present as the *Kāli* which is also the pilgrim's route to Kailāsa peaks and Manasarovar Lakes. According to Purānas (*Matsya* P. 12 22-28) Ikshvāku had a son Vikukshi ; Vikukshi's 15 sons ruled north of Meru (Merv), and 14 sons south of Meru. Vikukshi's brothers were *Nemi* and Danda. Vikukshi had a numerous progeny of which Sakuni's children dominated north of Meru (Merv). Vimsati's 48 descendants dominated south of Meru (Vāyu P 88. 7-10). Vikukshi's descendant was Kakustha. Kakustha's descendants were Anena, Suyodhana, Prithu, Vrihadasva, Adra, Yuvanāsva and Srāvasta. **Srāvasta** founded the city of *Sravasti*. Srāvasta was succeeded by Brihadasva and Kuvalasva. Kuvalasva's territory now extended up to Rajputana desert which was then a shallow sand-filled sea. There were occasional earthquakes with eruption of smoke and fire. The angry waves of the agitated sea (Rajputana Sea) dashed furiously in all directions. This sand filled Rajputana Sea existed even up to the time of Visvāmitra (1850 B. C) who became a priest of Rusangu's tirtha on the R. Srāvasti in low lands near the sea (Sāgarānupe). Kuvalāsva (2075 B. C) had three sons - Drirāsva, Bhadrāsva and Kapilāsva. Drirāsva was succeeded by Pramoda, Nikumbha, Sahmatāsva. Samhatāsva had two sons Akritasva and Ranāsva. Ranāsva married Haimavati and their sons was Prasenjit. Prasenjit's son Yuvanāsva married Gauri, daughter of Paurava king Matinarā and his queen Sarasvati ; and their son was famous Māndhātri. **Māndhātri** (1960) married Vindumati, the eldest daughter of Yādava Sasavindu, son of Chitraratha. Māndhātri with Vindumati had three sons—Parukutsa, Ambarisha and Mucukunda. Māndhātri was a valiant warrior. He with his three sons overran Kānyakubja and Puru kingdoms. Māndhātri then extended his conquests up to the Narmadā where in alliance with Nāgas (Vishnu P IV. 3 : 6-12), defeating the Haihaya king Sahanja, captured their fortified town Mahismati on the rocky island on Narmadā, and renamed it Māndhatā or Onkāranātha, a great pilgrimage centre. Purukutsa married a Haihaya princess Narmadā who became the mother of Trasadasyu. There was a contest for succession between the three brothers. But finally Purukutsya became victorious, and his descendants continued to rule. Ambarisha's son was Yuvanāsva, whose son was Harita. **Harita** became an Angirasa priest (Vāyu P. 65 : 107). Trasadasyu's son was Sambhuta. Sambhuta had two sons Vishnuvriddha and Anaranya. Again both brothers fought for the throne. Anaranya succeeded. Vishnuvriddha joined the Haritas as priests. These civil wars enfeebled the Ikshvākus. Karkotaka Nāgas became independent. They occupied Mahismati on the Narmadā. Anaranya was succeeded by Trasadasva, Haryasva. Haryasva married Drishadvati and their son was Vasumata. Vasumata was succeeded by Tridhanvan, Trayāruna. At this time the Haihaya king **Kritabirya Arjuna** (1837) captured Mahismati from Karkataka Nāgas (MBH.VIII.144) and made it his fortified capital. Haihayas advancing over the prostrate Paurava kingdom attacked Kānyakubja and raided Ayodhyā. Kritavirya Arjuna's sons killed Jamadagni, a renowned archer who had challenged the Haihaya. Jamadagni's mother was Satyavati, sister of Kānyakubja king Visvaratha and he married Kamati Renukā, an Ikshvāku princess and his son **Parasu Rāma** was a famous swordsman. Parasu Rāma killed Kirtavirya Arjuna, and with the advice of his priest Kāsyapa retired to the mountains of Western India. Many Kshatriyas were killed in this terrible war of revenge. Visvaratha, son and successor of Gādhi, was then king of Kānyakubja. Finding famine and distress in his devastated kingdom, and feeling impotent against Haihaya encroachments, Visvaratha became a priest and assumed the name of **Visvāmitra**. Kānyakubja was absorbed by the Haihayas. Kritavirya Arjuna's grandsons Jayadhvaja and Surasena were made viceroys of Avanti and Surasena (Mathurā). Protracted war and Haihaya devastating raids caused friction between Trayyāruna and his son Satyavrata Trisanku. **Satyavrata Trisanku** was married to a Vidharbha princess. So he advocated reconciliation with the Haihayas. Trayyaruna at the instigation of his priest minister Devarāj Vasisthā banished his son Satyavrata. Satyavrata came to the hermitage of Visvāmitra on the lowlands on the sea-side (Sāgarānupe) of the sand-filled dying Rajputana Sea. Visvāmitra helped Satyavrata to regain the Ayodhyā throne, overcoming the opposition of Devarāj Vasistha, and became his priest minister. On Trisunku's death his son **Harischandra** was put on the Ayodhayā throne by Visvāmitra. Harischandra however erelong dispensed with the service of Visvāmitra. But the serious inroads of Haihayas under Jayadvaja, a grandson of Kritavirya Arjuna and rebellion of the cliques of Visvāmitra, dethroned Harischandra. Harischandra got back the throne by reconciling Visvāmitra. Harischandra was succeeded by Rahita, Harita, Cancu, Vijaya, Ruruka, Vrika and Bāhu. **Bāhu** (1750) was driven from his throne and he took refuge in a forest and died there in misery near the hermitage of Aurva Bhārgava. Haihaya domination extended from the Arobian Sea to the Himalayas absorbing the Puru, Kāsi, Kānaykubja and Ayodhyā territories. Bāhu's wife was a Yādavi princess. She gave birth to Sagara after Bāhu's death. **Sagara** became a daring and energetic youth. Kāsi king Pratardhana routed the Haihaya army and reconquered Kāsi. Taking advantage of this opportunity Sagara recovered his ancestral kingdom of Ayodhyā and drove the Haihayas back beyond the Narmadā. When Sagara wanted to exterminate the Sakas (Sacæ), Yavana (Ionians ?), Pārada and Pahlavas (Pahlevis = Parthians), who had settled in Ayodhyā as allies of Haihayas, but Atharva Nidhi Vasistha councelled Sagara to spare their lives, but as a badge of slavery Sakas were made to shave their head only half, Kāmbojas to shave their head completely, Pāradas were forbidden to shave or trim the hair of their head, and Pahlavas to shave their beard. Gautama Buddha was born in this Saka (Sākya) clan that settled in Himalayan foothills. As the Haihayas were forced to leave the Paurava kingdom by their disasterous dafeats through Pratardhana and Sagara, and never to rise again, Dushyanta, the Paurava scion and who was adopted by the Turvasus, established anew the Paurava kingdom. Sagara enjoyed a long and prosperous reign. Sagara married the Vidharbha princess Kesini and pretty Sumati, daughter of Aristanemi. Kesini's son was Asamanja. Due to his unpopularity (Vāyu P. 88 : 167), Asamanja was banished, and Sagara was succeeded by Asamanja's son Amsumant. His son was Dilipa. Dilipa's son was Bhagiratha. It is said that he brought down Bhāgirathi, the upper tributary of the Gangā. Possibly he removed some boulders from the channel. Bhagiratha was succeeded by Sruta, Nābhaga, Ambarisha, Sindhudvipa, Ayutāyu, Rituparna. Rituparna was an expert in playing dice, and was friend of Nala of Damayanti fame. Rituparna was succeeded by Sarva Kāma, Sudāsa, Sandāsa. Sandāsa was known as Mitrasaha Kalmāshapāda. He drove his family priest Sresthabhāg Vasista, and made a Visvāmitra descendant as his priest. But he began to dislike him and was reconciled to Vasistas. Srestabhāg in order to unite the interests of both the families begot of Kalmāshapāda's queen Madayanti a son Asmaka. Asmaka's son was Urukāma, who was succeeded by his son Mulaka. Mulaka was a coward. Defeated in a war, to save himself he put on the garb of a woman and hid himself in the midst of his women folk. Mulaka was succeeded by Sataratha, Aila Vila, Kritasarman, Visramahat, Dilipa. Dilipa was known as Khatrāngada. Dilipa's son was Dirghavāhu. And he was succeeded by Raghu, Aja, Dasaratha. **Dasaratha** had three wives, but no sons. To obtain sons, he made a *Putresti* sacrifice which was officiated by Risyasringa, son of Vivandaka Kāsyapa who had a hermitage on the R. Kausiki. Risyasringa was married to Sāntā, daughter of Lomapāda (Palæ Alpine), king of Anga and friend of Dasaratha. Dasaratha begot by Kausalyā Rāmachandra, by Kaikaiyi (a branch of the Anavas : Palæ-Alpine) Bharata, and by Sumitrā Lakshmana and Satrugna. **Rāmachandra** married Sitā, daughter of the Videha king Siradvaja ; and he was made the crown prince. But by the intrigues of Kaikaiyi, Rāmachandra was banished for 14 years. Rāmachandra in his exile was accompanied by his wife Sitā and his step brother Laksmana. The exiles traversing through the *Dandaka* forest, reached Naisik on the Godhāvari where they were living in a cottage. From there Sitā was abducted by Rāvana (a mixed Mediterranean ruler of Lankā and lower Godhāvari region). In search of Sitā, Rāma and Lakshmana reached Pampā Lake near Vijayanagaram. There Sugriva the ex-king of Kiskindā who had been robbed of his kingdom and his pretty wife Rumā, begged Rāma's assistance to recover them. Rāma killed Bālin and gave Sugriva his kingdom. Sugriva in gratitude with his Vānara (forest-dwellers : Negritos) army helped Rāma to trace Sitā, to attack and kill Rāvana, and to recover Sitā. Rāma (1455) succeeded to the throne of Ayodhayā. His brothers obtained kingdoms elsewhere. Bharata received from his maternal uncle Kaikeya king the province of Sindhu. His two sons Taksha and Pushkara conquered Gāndhāra from the Druhyus, and founded there two famous cities—Takshasilā (Taxila) and Pushkāravati (Peshwar), Laksmana's two sons Angada and Chandraketu occupied Kārpātha Desa in the Himalayas and founded there Angadiyā and Chandravakra. Rāma after a long and glorious reign was succeeded by his two sons—Lava and Kusa who divided the vast kingdom among themselves. And Rāma is the last great king of that dynasty. Lava's share was the northern Kosalā which he ruled from Srāvasti. Kusa took the southern Kosalā with Kusasthali in the Vindyas as his capital. And Kusa's descendants inherited the famous dynasty. Kusa was succeeded by Atithi, Nishada, Nala, Nabha, Pundarika, Kshemadanvan, Devanika, Abinagu, Pariyātra, Bala, Ukta, Vajranābha, Sankhana, Vyushitāsva, Visvasaha, Hiranyanābha Kausilya. He set to tune some of the Riks (Sāma). Krita, son of Sanati, a Dvirmira descendant, learnt the Sāma songs from him (Vāyu P 99 . 190), and it was the western recension (Kauthuma Sākhā). Hiranyanābha was succeeded by Pushya, Dhruvasandhi, Sudarsana, Agnivarna, Sigraha, Maru, Prasusruta, Susandhi, Amarsa (Known as Sahasvant), Visrutavant, Vrihadbala, Srutayu. Srutayu was killed in the Kurukshetra War.

Vrihadbala was succeeded by Vrihadkhana, Urukshaya, Vatsyavyuha, Prativyoma, Divākara, Sahadeva, Dhruvasva, Vrihadasva, Bhāvya, Bhānuratha, Prathipāsva, Supratika, Marudeva, Sunakshatra. Kinnarāsva, Antariksha, Sumitra, Susena, Amritajit, Vrihadvaja, Darmin, Kritanjaya, Rananjaya, Sanjaya, (Suddhodhana, father of Buddha ; Rahula, son of Buddha, possibly in Kapilāvastu), Prasenjit, Kshudraka, Kundaka, Suratha, Sumitra. Prasenjit's sister Kosalā Devi was married to Magadha king Bimbisara and the kingdom of Kāsi was given to her as her dowery. When Ajātasatru, son of Bimbisara by another wife, usurped the throne, imprisoning his father and starving him to death, and Kosalā Devi died in grief, Prasenjit in retaliation took back the possession Kāsi. Ajātasatru waged war with Prasenjit, and Prasenjit was worsted. Prasenjit was compelled to make peace with Ajātasatru by ceding the territory of Kāsi as a dowery of his daughter who was given in marriage to Ajātasatru. Prasenjit was a disciple of the Buddha. Prasenjit wanted to marry a Sākya maiden. But Sākyas deceitfully gave him instead a girl of a slave. Kshudraka was the son of that marriage. Kshudraka usurped the throne of his father. And when he learnt that his mother did not belong to the Sākya clan, he waged war against the Sākyas. Many Sākyas were killed. It happened just a year before Buddha's death. But Khudraka was drowned on his return journey. Gradually Kosalā was absorbed by the rising Maghadhan empire.

PISACHAS—PANIS—YADAVAS = ALPINES

The **Alpines** developed in Western Turkestan, of medium height, high-vaulted round head (cranial capacity 1460 c. c.), narrow long nose, open eyes, oval face, straight hair, somewhat receding forehead, flattened vertically inclined occiput, fair ruddy complexion with tendency to fleshiness. The Alpine type is still dominant in Guzrat. The Parsis are its best representatives. Nagar Brahmins have more or less pure Alpine factors in them. Some Bengali Kāyasthas and Coorgis show Alpine traits. In Maharāstra and Kanara it is mixed with the Australoids. Tamil Chettis show also some Alpine mixture. Alpines entered into Kashmir through Gilgit valley, known as Pisācas (golden-complexioned). Alpine is the base of the Kashmere population. A **Pisācha Dynasty** led by *Yasaskara*, ruled Kashmere even in historic times. The Alpines spoke Pisācha language. Pisācha is known as *Pashai*, and is spoken in Lachman of Afghanistan ; Kafir dialects ; Khowar of Chitral, Shina of Gilgit. Shina is the basis of Kashmiri language. Baloch and Pashto (Rv. 8. 22. 10) languages are Pisācha languages, modified by Medic tongue. Medic before the Iranian conquest was of Alpine stock. As the Aryans swept over the Iranian plateau, the Alpines were pushed to Fars. The Parsis belonged to *Parsa* tribe to which belonged Yutia (Yādava) or Yutians who inhabited the district of Fars as expressively mentioned by Darius (Beh. III. 40). The Yutias (Yādavas) reached Sindhu through Baluchistan. Baluchis have strong Alpine factors in them. At Mohenjo-Daro and Harappa Alpine crania have been found. At Harappa Alpine figures with peacock (Maurya) as symbols have been found. They were driven to Gāndhāra where they formed the Mauryas who opposed stubbornly the Greek invasion and founded the famous Maurya dynasty of Magadha. Skirting northeast of the Rajputana desert which was then a sand-filled shallow drying sea, the Yutias (Yādavas) settled on the Yamunā in Mathurā. From thence the **Yādavas** occupied all the territory up to Berar in Central and Western India, including Saurāstra and Kathiwar. The other Alpines were the Panis (Phœnicians, later known as *Vaniks*) who had strong settlements in Rasātala (Lower Sindh), Sauvira, Kutch (which was named after them), Kāmarupa and Anga. In the speech of not only Kashmere but also of Sindh (Sindhi), North-western Punjab (Lahnda) and Kutch (Kacchi) and Guzerat, there is a strong substratum of the Pisācha language. **Vaisya** is the Thracian Alpine tribe Bessi who dwelt along the whole of Mt. Hæmus (the abode of hima = snow = Balkan Mt and the end of Euxine = Black Sea) after whom Bessarabia has been named. Vaiysya mixed with the Panis became the Vaniks—the trading class. Yāskā in his Nirukta (VI. 5. 3) asserts that *Pani* as Banik is indentical, and from *Pani* is derived Panya (merchandise) in which the Banik (merchant) deals (II. 5. 3.), particularly *Panir* (butter).

Panis were known to the Greek as Phoinix, to the Romans as Punics, in the Amarna tablets as Kinahi. In the Rigveda Pani is frequently met with. Panis are greedy after other people's wealth (Rv. 5. 34, 7). They had no faith in Vedic rites (Rv. 1, 61, 8). Pani develops into Vanika . or merchant (Rv. X. 151. 8 ; Av. III. 15. I). The Greeks detested the Phœnicians by their passion for gain (Plato ; Rep. IV. 436). The Phœnician colony at Carthage was known to the Romans as Punics. And as a characteristic of these Carthagians *Punic* means faithless and treacherous. But Bribu, a Pani chief, is praised for his generosity (Manu V. 107). Samyu Bārhaspatya sings of his munificence in the Rigveda (VI. 85. 31-33) : " Bribu is prominent among Panis on the banks of the Gangā. To a seeker after wealth like myself he has given away 1000 cows as quickly as the wind blows. Let us therefore sing the glories of Bribu who is wise. He who gives 1000 cows is worthy of all praise." And Panis became so influencial that even Indra is addressed as Pani (VIII. 45. 14). Pani chiefs mentioned in the Rigveda are Vrisaya, Tugra, Susna, Pipru, Vetasu, Dasani. Tutuji, Ibha, Sarat, Navavāstva, Dhuni, Chumuri, Pramagandha and Bribu. Of these Vrisaya lived on the banks of Sarasvati, Bribu on the Ganges, and Pramaganda lived in Kikāta and controlled Behar, Bengal and Assam. The Pani chief of Sauvira is called Vrishala (Bhāgavat P. 9. 15). In Rasātala (Lower Sindh), there lived Panis, known as Nivata-Kavachas and Kalakeyas (Bhāgvata P. 24. 30). In Rigveda (V. 53. 9), Rasā, Anitabhā, Kubhā, (Kabul), Kramu (Kuram) all tributaries of the Sindhu, are put together with Sindhu. Saramā, a youthful beauty was sent to the strongholds of the Panis, find out their hidden treasures. Though she was a spy and she daringly crossed the Rasā river, a tributary of the Sindhu, she was welcomed. She urged the Panis to submit to Indra or face the consequences. Panis fearlessly gave a manly reply. "Saramā, have no such fears, our wealth treasures, valuable things cows and horses are protected by enclosures. and are guarded by capable sentinels (Rv. X. 108. 7)" In the *Padma Purānam* (Srishti K. ch. 19) we find 'that upon the murder of Asura Vritra, the Kālakeyas in great fright fled to the furious Deccan Sea. Since then, sea became their home which they left only at night to destroy people found upon the shores. The few that could save their lives by flight took refuge in Rasātala." The Panis undertook sea voyages for trading purposes and gain (Rv. I. 56. 2), realized higher prices for goods of lower value (Rv. V. 44. 7). and lent money at high rates of interest (Rv. VIII. 66. 10). *Nivata-Kavachas* has been shortened into Kutch, in Guzerat, Kāchar in Assam. There is a tribe of Pani-Koch in Assam. Koches of Cooch-Bihar belong still to a ruling class. Ghatat Kaccha dynasty ruled in Kāchār and the capital was Dimapur, abbreviated from Hirimbāpur. Pāndava Bhima married Hirimbā and their son was Ghatotkaccha. Hirimba was made the regent of Kachar, known also after her name as Hirimba. In the Kurukshetra war Ghatotkaccha fought by side of the Pāndavas. The [illegible]nis established the temple of Kāmarupa after their native Astarte. The *Yoni-pitha* of Kāmākhyā is described thus in Kalikā Purāna (ch 62) : Upon the solitary peak of Nilakūta Mahāmayā (Astarte : Virgo) passes her days with Mahādeva (Bāāl = Ophiuchus ; together Gemini). Here the *Yoni* of Sati has been petrified, and inside these is the goddess Kāmākhyā along with Mahādeva in the form of Linga. Surrounding the Kāmākhyā Devi, the Asta Saktis (the Phœnician 8 Cabiris) are residing there as tutelary deities of the Pitha. In this way Siva and Sakti are enjoying themselves in the forms of Yoni and Linga." The Phœnician also worshipped on every high hill baetylia (meteoric conical stone) as a symbol of Bāāl, god of generation placed on an elliptical vulvar form of flattened stone as a symbol of Astrate. goddess of love and fertility. There were sacred prostitutes (qedestims = Devadāsis) in her shrine, and women had to sacrifice their virginity in the shrine of Astarte. In the *Yogini Tantra* (I. 13, 15 ; II. 9 Patala) it is mentioned that many nobles were in the habit of consecrating pretty maidens, and many common people their own unmarried daughters to the service of Kāmākhyā, and they were worshipped as *Sakti* (Virgo). The ruling chief of Cooch-Bihar is still connected with the Kāmākhyā temple.

Haihayas Yadu or Yutea consisted of five clans - Sahasrajit, Krostu, Nila, Antika and Raghu - of which only Sahasrajit and Krostu founded dynasties. Sahasrajit's descendant was Satajit. Satajit's children divided into three clans--**Haihaya**, Haya and Venuhaya. Haihayas became powerful and they ruled from Malawa to the mouth of the Narmadā. The important rulers of Haihayas were Dharmanetra, Kunti, Sahanja. Sahanja founded Sahanjāni. His grandson Mahismant founded Mahismati on the rocky island on the Narmadā. Ikshvāku Māndhātri married Bindumati, a daughter of Yādava Sasabindu. Sasabindu was a descendant of Krostu. Krotu's descendants were ruling Brajabhumi, the territory adjoining Mathurā. Emboldened by this alliance, thus protecting his rear, Māndhātri overran Kānyakubja and Paurava territories, uprooting their kings. Māndhātri drove the Haihayas to the other side of the Narmadā, captured Mahismati and renamed it Māndhatā, by which name it is still known. But as the Ikshvāku power declined due to the contest of succession by the sons of Māndhātri, Haihayas not only reasserted their power, but became aggressive. Bhadrasrenya conquered the Paurava and Kāsi kingdoms. But Kāsi king Divodāsa revolted and drove the Haihayas out of his territory and built a new capital on the Gomati, abandoning Barānasi. However Durdama, grandson of Bhadrasrenya, reconquered Kāsi, and it remained under Haihaya domination for nearly 450 years. Durdama was succeeded by Kanaka. Kanaka had four sons—Kritavirya, Kritāgni, Kritavarman Kritanja. Kritavirya's son was Arjuna, a great warrior and conqueror. **Kritavirya-Arjuna** (1850) with *Dattātreya* as his priest-minister reconquered Mahismati by defeating the Karkotaka Nāga confederacy to whom it had fallen. To Mahismati Arjuna brought a Rāvana, king of Lankā as a prisoner. but who was later released. Arjuna attacked Kānyakubja which it absorbed, and then raided Ayodhyā. Arjuna burnt garden-house of Apava Vasistha, the priest of the Ikshvākus. Arjuna's sons killed Bhārgava Jamadagni, an expert archer. But Jamadagni's son Parasu-Rāma killed Arjuna with his axe. Thus this war brought terrible carnage. The Haihaya domination extended from the gulf of Cambay to the Himalayas, shaking the foundation of the Ayodhyā throne, excluding Vaisali and Mithilā, but including Kāsi. Arjuna had five sons — Jayadvaja, Avanti, Surasena, Sura, Dhrista. Jayadvaja succeeded his father's vast possessions. Avanti was made governor of the territory named after him. Surasena became the governor of the territory fringing the desert, conquered from Yādava Krostu's descendants. Jayadvaja's son was Tālajangha. Tālajangha's grandson was Vitihotra. The powerful Tālajangha tribe consisted now of five clans—Vitihotras as the leader, Sāryātas, Bhojas, Avantis and Tundikeras. But this great military confederation could not check the tide of time. Kāsi king Haryasva gathered a large army and attacked the Vitihotras at the confluence of the Gangā and Yamunā (Prayāga). Haryasva was killed. But his son Sudeva rose in arms to regain his ancestral kingdom. Sudeva's son was Divodāsa. He retreated and built Bārānasi. The Vitihotras drove him from the city and he took refuge with his priest Bharadvāja. But Divodāsa's son Pratardhana routed the conquering army, and the Vitihotra king could only save himself by taking refuge with a Bhārgava priest and adopting priesthood for his living. In this chaotic state Vārānasi fell into the hand of Kshemaka, a Rākshasa (Negroid), from whom Alarka in alliance with Nāgas (Palæ-Alpine), as his mother Madālasā was a Nāga princess, recovered the Kāsi kingdom. It was facilitated by Ikshvāku Sagara who in alliance with his mother's brothers—Surasena Yādavas—succeeded in giving a crushing blow to the Haihaya-Tālajangha power, never to rise again, and driving them beyond the Narmadā. Only three later Tālajangha rulers—Anduta, Durjaya and Supratika—are mentioned in the Purānas.

Yadavas.—*Krostu's* descendants assumed the name of Yādavas. They settled in Mathurā region, but were forced later to migrate to Raivataka (Girnar Mt) region in Guzrat. Successors of Krostu are Vrijmivant, Svāhi, Rushangu, Chitraratha. Chitraratha's son was **Sasabindu** (1975), a great conqueror who formed matrimonial and political alliance with Ikshvākus by giving his daughter Bindumati in marriage with Māndhātri. Sasabindu had six famous sons—Prithusravas, Prithuyasa, Prithudharman, Prithunjaya, Prithukritti and Prithumanas—of whom the eldest got the kingdom. Prithusrava's successors were Antara, Suyajna, Usanas, Titikshu, Marutta, Kambalabarhis, Ruksmakavaca. Ruksmakavaca had five sons—Ruksmeshu, Prithuruksma, Jyāmagha, Parigha, Hari. There was a contest for succession. Ruksmeshu occupied the ancestral throne. Jyāmagha conquered the territories up to Riskhiman (Satpura Range) across the Narmadā. Jyāmagha's wife was Chaitrā and their son was Vidarbha who conquered the adjoining territory, named after him Vidarbha (Berar). It is mentioned that Jyāmagha captured a girl before the birth of Vidarbha, and Vidarbha was married to her, though much older than himself. And they had three sons—Kratha Bhima, Kaisika and Lomapāda. Kaisika's son was Chedi who founded the independent Chedi dynasty. Kratha Bhima's son was Kunti. It became the main Yādava line. Kunti was succeeded by Dhristra, Nirvirthi, Viduratha, Dasārha, Vyoman, Jimuta, Vikriti, Bhimaratha, Navaratha, Dasaratha, Ekādasaratha, Sakuni, Karambha, Devaratha, Devakshetra, Devara, Madhu. **Madhu** was a great conqueror who ruled from Madhuvana on the Yamunā to Anartha (Kathiwar). Madhu's descendants are known as Mādhavas. Rama's brother Satrugna killed Mādhava Lavana, cut down the forest and built the city of Mathurā there. Madhu's son was Puruvasa. Puruvasa's son

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was Purudvant. He married the Vidarbha princess Bhadraseni, and their son was Jantu. Jantu married an Ikshvāku princess and their son was Satvant. His son was Bhima Satvata. Satvata married a Kosalā princess and their sons were Bhajin Bhajamāna, Devavriddha, Andhaka (Mahā Bhoja) and Vrishni.

Bhajin Bhajamāna married Srinjayi, and their son was Vāhyaka. Vāhyaka married two daughters of Srinjaya. With the first wife he begot Nimi, Krimila, Panava, Parapuranjaya, Vrishni. From the second wife Vāhyaka got four sons—Kotijit, Sahasrajit, Satajit, Vāmana. **Deva Vriddha's** son was Babhru. Babhru's descendants are the *Bhojas* of Mārtikavata (Marta). **Andhaka** married the Kāsi princess Satyaki and had four sons Kukura, Bhajamāna, Sami, Kambalavarhis. Kurura's descendants are known as *Kukuras*. Kukura's son was Drishni (Vrishni). Dhrishni's son was Viloman (Taithiri). Viloman's son was Kapotaraman. His son was Nala (Dundhuvi). Nala's son was Abhijit. Abhijit's son was Punarvasu. Punarvasu had a son *Ahunka* and a daughter Ahuki. Ahuka was a powerful king. He was a glory of the Bhojas. He gave his sister Ahuki in marriage with the Avanti king. Ahuka married a Kāsi princess and had two sons—Devaka and Ugrasena. Devaka had four sons and seven daughters. Four sons are Devamān, Upadeva, Sudeva, Deva Rakshita. Seven daughters are **Devaki**, Srutadevi, Mitradevi, Yasodharā, Sridevi, Saty-devi and Sahadevi. All these seven sisters were married to *Vasudeva*. Ugrasena had nine sons of whom **Kamsa** was the eldest, and five daughters. Kamsa's brothers were Nyagrodha, Sunāma, Kanka, Sanku, Ajabhu, Rāstrapāla, Yudnhamushti and Sumasthida. Kamsa's sisters are Kamsā, Kamsavati, Kankā, Surabhu, Rāstrapālikā, all of whom were married to Vasudeva's younger brother Devabhoga. **Kamsa** was the ruler of Mathurā. Kamsa married two daughters—Asti and Prāpti—of Jarāsandha of Magadha. With this powerful alliance, Kamsa imprisoned his father Ugrasena, usurped his throne, began to tyrannize over the people, acknowledging the suzerainty of his mighty father-in-law. **Devaki-putra Vāsudeva Krishna** killing Kamsa made Ugrasena the head of the Bhoja, Vrishni and Andhaka confederacy. At this Jarāsandha attacked Mathurā with his allies Dantavakra of Karusa; Chedi king; king of Kālinga and Paundra; Kaisika Sankriti; Vismak and his son Ruksmi of Vidarbha; kings of Anga, Vanga, Kosalā Kāsi, Videha, Madra, Trigarta, Dards Bhogadatta of Sindhu, Pandava and Sibi Suvala of Gāndhāra; Gonardha of Kāshmir and Kaurava Duryodhana. Finding it hard to defend Mathurā against the hordes of Jarāsandha, the elders at the advice of Vāsudeva Krishna removed their headquarters at Dvārāvati in the Raivataka Hills (Girnar). And they enlarged, fortified and beautified it (*Harivamsa*, 90,113,115). Satvata Bhajaman's descendants were known as *Andhakas*. Bhajaman' son was the great charioteer Viduratha. His son was Rajādhideva Sura. He had two sons—Sonāsva and Svetavāhana. Sonāsva had four martial sons—Samin, Devasarman, Satrujit, Nikumbha. Samin's son was Pratikshatra. His son was Svayambhoja. His son was Hridika. Hridika had ten sons—Kritavarman, Satadhanva, Devarha, Nābha, Bishana, Mahābala, Ajata, Balajāta, Kaniyaka and Karambhaka. Devarha succeeded his father Hridika. Devarha's son was Kambalabarhisa. His son was Asamanjas. Asamanjas was childless. Krishna gave him Sudhrinstra and Surupa for adoption.

Vrishni had two wives—Gāndhāri, a Gāndhāra princess, and Mādri, a Madra princess. Through Gāndhāri, Vrishni had a son Sumitra or Anamitra. Anamitra's son was Nigna. Nigna had two sons—Prasenjit and Satrujit. Prasenjit had a beautiful pearl *Samantaka* of which Krishna was envious. Prasenjit in a hunting expedition was killed by a wolf. *Satrajit* married a Kaikayi princess and their son was Bhangakāra. Bhangakāra married Bratavati and they had three daughters Satyabhāmā, Bratini and Padmāvati who were given in marriage to Krishna by Satrujit, in exchange of Samantaka pearl which he had secured from a Bhil, Jāmbhuvan. Vrishni through Mādri had three sons—Yudhājit, Devamidusha, Anamitra. Yudhājita's son was Prisni. Prisni had two sons—Svaphalka and Chitraka. Svaphalka married the Kāsi princess Gāndhini and their son *Akrura*. Other sons of Svaphalka were Upamanigu, Manju, Mridhu, Arimjaya, Satrugna, Arimardhana, Dharmavrith. Akrura's wife was Ugrasenā and they had two sons Devavant and Upadeva. Chitraka married Asvni and had Prithu, Viprithu, Asvagriva, Suvāhu, Supārsaka, Gavesana, Dristanemi, Sudharman as sons. And their daughters were Vahubhumi, Sravisthā and Sravanā. **Anāmitra's** son was Sini. Sini's son was Satyaka. Satyavāna and Yuyudhāna were Sini's nephews. Asanga was the son of Yoyudhāna. His son was Dhyumni. Dhyumni's son was Yugandhara. They are known as *Sainyas*. **Devamirusha's** son was *Sura*. Sura married a Bhoja princess and had ten sons and five daughters. Ten sons were Vasudeva (Anakadundhubhi), Devamārga, Devasrava, Anādristi, Nandana, Srinjaya, Samika, Syāmaka, Batsaka, Kanka. Five daughters were Prithā, Srutadevi, Srutasravā and Rājādhidevi. Sura gave his daughter Prithā to his friend Kuntibhoja who was childless and who adopted her as his daughter. For this reason Prithā was known as Kunti. Kunti in her unmarried state had a son Karna, and in order to hide her shame deserted the child. Karna was adopted as a son by the Anga king Visvajit who was a friend of Kuntibhoja. Kunti was married to Pāndu. Pāndu was impotent and was suffering possibly from arterio-scelorosis. Kunti did not forget the amours of her maidenhood. Through different persons she had three famous sons—Yudhisthira, Bhima and Arjuna. Srutadevi was married to Karusha king Vriddhasarman, and their son was Dantavakra. Srutakrithi was married to Kekaya prince Dhristaketu, and they had five sons—Santardhana, Chekithāna, Vrihatkshatra, Vinda and Anuvinda. Because Vinda and Anuvinda were governors of Avanti, they were known as Avantyas. Srutu Sravā was married to Chedi king Damaghosha, and their son Sisupala, who was killed by Krishna. Devabhāga married Kamsā, daughter of Ugrasena, and their sons were Chitraketu and Vrihadvala. Devasravas married Kamsavati and their sons Suvira and Ishumāna. Kanka married Kamsā, and their sons were Vaka, Satyajit and Purujit. Srinjaya married Rāstrapāli, and their sons were Vrisha and Suramarshana. Syāmaka married Surabhumi, and their sons were Harikesa, Hiranyāksha. Vatsaka married Mitrakesi and their son Vrika. Vrika married Durvākshi, and their sons were Taksha and Puskaramāla. Samika married Dāmani, and their sons were Sumitra and Arjunapāla. Anaka married Kanikā, and their sons were Ritadhaman and Jaya. **Vasudeva** had seven wives: Rohini of Puru dynasty, Pauravi, Bhadrā, Madirā, Rochanā, Ilā, Devaki. Vasudeva's fovourite wife was Rohini, and she became the mother of Balarāma (Baladeva), Sārana, Nisatha, Durmada, Damana, Subhra, Pindāraka and Kusidaka as sons, and Chitrā as daughter. Balarāma had two famous sons Nisita, Utsuka. Besides them he had also Pārsi, Pārsanandi, Sisu, Sattvadhritri, Khandavābhya, Rāmana, Girika, Gira, Suklagulma, Gulma, Darirdrāntaka as sons, and Archchamati, Sunandā, Suramā Suvachā and Satapalā as daughters. Balarāma's younger brother Sārana's sons were Bhadrāsva, Bhadragupti, Bhadravadya, Bhadravāhu, Bhadraratha, Bhadrakalpa, Supārsa, Kirthimāna, Rohitāsva, Bhadraja, Durmada, Abhibhuta. Madirā became the mother of Nanda, Upananda, Mitra, Kukshimitra, Chala, Pushti and Sudeva as sons, and Chitrā and Upavitrā as daughters. Bhadrā became the mother of Upavimba, Vimba, Sattvadanta and Mahanja. Devaki had six sons who died early. Krishna was the next child. Good natured Subhadrā was his younger sister. Subhadrā was married to Arjuna, son of Kunti and Pandu, and she became the mother of Abhimunya who succeeded the Paurava throne after the Kurukshetra War. Prasenjit got a valuable pearl, called Syamantaka, from the ocean at Dvārakāpuri. Satrajit took it, but he returned it to his brother. Krishna was envious of the pearl, and tried to secure it from Prasen. Prasen was killed in a hunting expedition. Suspicions arose among the Andhakas and Vrishnis that Krishna might have killed Prasen for the possession of the pearl. Krishna found that the pearl was in the possession of a Bhila, named Jambhuvān. Krishna secured the pearl by defeating the Bhila leader who was living between the Vindhyā and Satpura Ranges, and got his daughter Jāmbhuvati. Krishna exchanged the pearl with Satrajit for his beautiful grand-daughter Satyabhāmā, thus not only he saved his reputation, but also got a good wife. But when for a pearl Satrajit gave his grand-daughter to Krishna, Akrura became enraged. He induced Satadhanva to kill Satrajit which he did, and gave the pearl to the Akrura. To avenge the murder of his grand-father-in-law, Krishna killed the absconding Satadhanva. Balarāma thought Krishna got the pearl by killing Satadhanva. But when Krishna denied it, there were dissensions between the two step-brothers about the pearl. In order to please Krishna Akrura gave his sister to Krishna in marriage, and presented the Syamantaka pearl before the assembled leaders. Krishna however gave it to Akrura for Yādava reconciliation.

Vidarbha king Vismak had a charming daughter Ruksmini and a son Ruksmi. Jarāsandha wanted Ruksmini for his friend Chedi king Sisupāla. Krishna was also enamoured of the girl. Sisupāla was the cousin of Krishna, and they were all Yādavas as Ruksmini, thus belonging to the same Alpine tribe. Vismak favoured Sisupāla. But Krishna and Ruksmini were in love and they eloped to the discomfiture of Jarāsandha and Sisupāla. Arjuna in his wanderings during his exile came to Dvāraka in Raivataka Hills, and found it was a gay and prosperous city. The citizens heartily indulged in hard drinks, meat-gluttony, songs, music, dances, mirths, merriments and revelry. Arjuna became enamoured at the seductive beauty and charms of Krishna's younger sister Subhadrā. And emboldened by the intriguing advice of Krishna, Arjuna abducted his cousin Subhadrā ; their son was Abhimanya. The Yādavas were at first enraged at this outrage of their guest, but were reconciled to it by the counsel of Krishna. Krishna had a grudge against Jarāsandha. And as the Pāndavas were aspiring for suzerainty, and Jarasandha was a powerful monarch with many allies, Krishna conspired with the Pāndavas, and with the help of Bhima and Arjuna treacherously killed Jarāsandha, and thus paved the way for the Pāndava imperial power. Sisupāla was killed by Krishna. In the Kurukshetra War the Yādavas of Saurāstra and Anartha gave their whole-hearted aid diplomatically and militarily to the Pāndavas. In a drunken orgy on a seaside excursion at Pravasa, the Yādava chiefs killed each other, and when they had no other arms, they even used reeds (*Eraka*) for mutual assaults. It seems that Dvārakā was destroyed either by a tidal wave or earthquake. Arjuna went to Dvārakā to fetch the inmates of Krishna's family. When they were crossing the Punjab in a caravan, consisting of horse, bullock, mule and camel-driven vehicles, the caravan was robbed by brigands (Abhiras). Some ladies were lodged in Martikavat town (Marta in Jodhpur), and son of Satyaki was brought to Sarasvati, and the kingdom of Indraprastha was handed over to Bajra, grandson of Krishna, and Judhisthira's daughter Sutanu's son.

Krishna was a great warrior, charioteer and a statesman. He not only saved Yādava confederacy from Kamsa's tyranny, but also from formidable invasions of Jarāsandha. He was true to his friends, but terrible to his enemies. He was indefatiguable in his energy. From Mathurā to Indraprastha it may not be far off. So he could frequently visit his cousin and friend Arjuna. But from Dvārāvati to Indraprastha the distance is not insignificant. Krishna came to Giribraja with Bhima and Arjuna in disguise, and Bhima killed Jarāsandha within his own fort. Did then regular trunk roads and caravan routes exist? Was the code of fighting very strict, and chivalry was unimpeachable, otherwise how is it possible that Bhima, Arjuna and Krishna were allowed by Jarāsanda's relatives **to go unmolested** though they treacherously killed Jarāsandha, and they triumphantly released Jarāsandha's prisoners? Rāma also treacherously killed Bālin while he was engaged in fighting with Sugriva. It seems that Krishna's policy was directed against the Dānavas (Caspians). He fought Naraka Dānava in Tripurā, and Bali's son Vāna whose daughter Ushā was kidnapped by Krishna's grandson Aniruddha. Krishna married Ruksmini, daughter of Vismaka, ruler of Vidarbha: and Mitravandhā, daughter of his paternal aunt Rājādhidevi. Krishna's other wives were Satyabhāmā, Jamvuvati, Rohini, Nagnajitā. Ruksmini became the mother of good-looking Pradyumna, Chārudeshna, Sudesnā, Sarana, Charubhadra, Charuvindu as sons, and Chārumahi as daughter. Satyabhāmā became the mother of Sānu, Bhānu, Aksha, Rohita, Mantrya, Jarāndaka, Tāmravaksha, Bhaumari, Jarandhama as sons, Bhaumarikā and Tāmraparni as daughters. Jāmvavati became the mother of good-looking Sāmbva, Bhadragupta, Bhadravinda, Saptavāha as sons, and Bhadrāvati and Sambodhani as daughters. Mitrabandhā had two sons—Mitravan and Mitravinda. Pradyumna married a Vidharbha princess and their son was Aniruddha (Udpasanga). Aniruddha married Judisthira's daughter Sutānu, and Vajra is their son. Vajra is the only descendant of Krishna that outlived the internecine war in a drunken orgy at Pravāsa, and the tidal wave that engulfed Dharāvati soon after. Vajra was given the governorship of Indraprastha. Vajra's son was Pratibāhu. Pratibāhu's son was Suchāru. It seems that Yādava confederacy was dismembered by a foreign invading power at this time which even the protecting hands of the suzerain Judhisthira could not save.

IX.—KASYA—KHASA=CASSITE ARYANS

Kassites (Babylonian *Kasshu*; Egyptian *Kush*; Biblical Kushites; Iranian *Cossæi*; Vedic Kasu VIII 5.37; Purānic Kāsya, Khasa, Kāsa) were in Elam at the southern spur of the Zagros range. Their kingdom was Kāshi, and capital *Kish*. The Cassites ruled Babylonia for nearly 596 years (1746-1150). On the spur of the Nubean by the third cataract (where there is still a town called *Kosh*), the Nile region was known in ancient Egypt as *Kush* or *Kash* (Purānic Kusa-dvipa). If not the Egyptian 12th dynasty, at least the 23rd dynasty of Piankhi of Kussingar (Kāsi-Nagara), the lord of Kash or Kush, was Kassite. Piankhi was succeeded by Kash-ta. *Kashan* in Iran, *Kash*-gar, Hindu-*kush*, *Kash*-mir, *Khasa* (in Dehradun), Kāsi (Beneras) have been named after the Kassites. The Kassites came through the Mintake Pass and following the Hunza River (Gilgit), they settled in the beautiful Vitasta valley, which after their own name, they called *Kāsh*-mir. From Kashmir they reached, the Dehradun valley, where they are still more or less unmixed, and known as *Khasas*. **Khasas** of Dehradun are of distinctly Aryan features—tall, slim, fair-complexioned with long high head, fine long nose, hazel eyes though they practise fraternal polyandry with loose sexual morals. From Dehradun they descended into the Gangetic plains and forced their way up to Kāshi, spliting up the Anava kingdom into two parts, the Punjab held by Usinara Sivi, and Anga (Bihar) by Titikshu about 1925 B. C. The Kāsas held the middle portion from the Punjab and Bihar, and possibly they entered Gangetic basins up to Beneras. The incursions of the Kāsas in the Central Gangetic plain compelled great racial movements and provoked long sanguinary war for supremacy between the Haihayas on one side, and Kāsas, Purus, Kānyakubjas (Gudea, Gādhi Mitannis) and Ikshvākus.

Kasa is the mythical progenitor of the Kāsi Dynasty. *Kāsa's* descendants are known as Kāsya. The rulers mentioned in this dynasty are Rāstra, Dhirgatapas, Dhanva, *Dhanvantari*. To Dhanvantari is ascribed the Ayurveda—a guide for prolongation and rejuvenātion of life in health and sickness. Dhanantari's successors were Ketumān, Bhimaratha, known also as Divodāsa. Haihaya Bhadrasrenya conqured Paurava and Kāsi kingdoms. Bārānasi was devastated by the conquerors. However Divodāsa asserted his power, drove the conquerors out of Kāsi territory, and rebuilt his capital at the confluence of Gomati (Gumti) and the Ganges, about 15 miles away from Benares. But Durdama, grandson of Bhadrasrenya, reconquered Kāsi from the hands of Astartha, son of Divodasa, and it remained under Haihaya domination for nearly 225 years (1925-1700 B. C.). The Kasi scion Haryasva (1765 B. C.) gathered a large army and attacked the Vitihotras at the confluence of the Gangā and Jamunā, and Haryasva was killed. But his son Sudeva rose in arms to regain his ancestral kingdom. Sudeva's son was Divodāsa. He retreated and built up Bārānasi. The Vitihotras drove him from the City, and he took refuge with his priest Bharadvāja.

But Divodasa's son Pratardhana through his wife Drishadvati routed the conquering army, and Vitihotra king in disgrace adopted priesthood as his livelihood. Pratardhana had two sons –Vatsa and Garga. Vatsa married a Nāga (Palæ-Alpine) princess Madālasā. With the powerful alliance of Nāgas, Alarka was able to regain sovereignty over Kāsi. Liberation of Kāsi from the hands of the Haihayas was facilitated by Ikshvāku Sagara who in alliance with his mother's brothers —Surasena Yādavas —succeeded to give a crushing blow to the Haihayas and driving them beyond the Narmadā. Alarka was also befriended by Vidharbha princess Lopāmudrā, wife of Agastya. **Alarka** was succeeded by Sannati, Sunitha, Kshema, Ketumant, Suketu, Dharmaketu, Satyketu, Vibhu, Suvibhu, Dristaketu Venuhotra, Bharga. Kāsi kingdom was annexed by the rising Paurava power. And some of Bharga's children adopted priesthood.

In the *Boundary Stone* of the Kassites, in which land grants to royal retainers were inscribed, all the *Zodiac signs* are found as **Scorpion** (Scorpio = Visvarupa), Vulture (Corvus = Uluka), Serpent (Serpens = Ahi), **Dragon** (Hydra = Vritra), **Frog** (Cancer = Manduka), **Dog** (Canis Major = Svan). There are also phalli. There is also a *Svastikā Symbol*, the union of one yoni in the centre and four *lingas* in four directions. But the most important deity is a centaur, – a human-headed archer with strung bows and arrows on the body of a winged bull (Taurus and Aquila), erect penis which is being attacked by a scorpion. The bull has an additional tail of scorpion, aud the archer has an additional head of a dog. A similar bas-relief has been found at Dendera in Egypt, but without erect penis and grasping scorpion. This is no doubt Sagittarius, the main deity (Marduk = Vedic Maruts) of the Kassites (Kāsas). Maruts became later identified with Siva, for Sumerian Tammuz (Triamvaka), representing the Orion, is called *Sipa* (the shepherd = Pasupati) and *Sib*—Ziama, the faithful shepherd of the heaven. He was also known as *Dumuzi* = **Dhurjati**, *Ningiszida* = Nandisvara. Tammuz is the husband and lover of the virgin goddess of love Innini or Ishtar (Virgo = Kumārī = Isāni = Isvari). So Siva is the husband of Isvari (Virgo). Kāsas introduced the cult of Siva, symbolized by phallus in Kashmir and Kāsi, and thence it has spread all over India. Kāsi is still the centre of Siva cult. Hara and Pārvati in eternal copulation is the Gemini.

X.—GUTEANS : GUDEA : GADHI = MITANNI ARYANS

The Gutean Dynasty of Babylonia lasted from 2400 to 2150 B.C. **GUDEA** (*Purānic* Gādhi), the Issakku (Purānic Ikshvāku), the *farmer*, the Patesi priest) gorvernor of Lagash (Shirpurla), has a long-headed

Aryan shaven face wearing a chlamys like cloak and a cap. The Guteans were a branch of Mitanni Aryans—a horse-breeding aristocracy. In the first half of the second millennium B.C. Mitanni (Mitra=allied; arni=forces), Aryans ruled in South Armenia, Aleppo (Khalah) and Northern Mesopotamia (*Khaniagalbat*). Twelfth Egyptian Dynasty (2000-1791 B.C.) was of Mitanni origin. Thotmes III of the Egyptian Eighteenth Dynasty (1560-1320 B.C.) in alliance with Mitannis attacked the Khattis of Syria and Asia Minor, and captured Megiddo, Kadesh, Seurya and Ardus. The land between the Orontes and Euphrates was given to Mitannis for their formidable military aid. Thothmes III was succeeded by his son Amenhotep II, who was displaced by Thothmes IV. Thothmes IV was married to the daughter of Harri king Artatama (Ritatama=the most pious man). She became the mother of Amenhotep II, and grandmother of Akhenaton. Amenhotep III married *Tiy*, a fair-haired rosy-cheeked, blue-eyed (Aryan) beauty, daughter of Yua who had settled in Egypt. He had another political marriage with *Gilukhipa*, sister of **Tushratha** (Dasaratha), great grand daughter of Samshatar of Mitanni. But Tiy was king's favourite, and she gave birth to a famous son Amenhotep IV, but who changed his name later to Akhenaton. When Amenhotep IV was but 14, he was married to pretty Nerfertiti—a daughter of the Mitanni king Tushratta. Amenhotep II (Akhenaton) was Aton-worshipping monotheist. He believed in universal brotherhood and peace. And he abhorred blood-shed.

Taking advantage of the pacifist tendency of the Egyptian monarch Akhen-Aton, the Khatti (Hittite) king Shubbiliuma (*Siva Vilepana*=ointment of Siva) crossed the Euphrates, and reconquered the provinces which he was forced to surrender to Artatama, king of Harri, and Tushratta, king of Mitanni. Mattiuaza (Mati-oja=spirted mind), son of Tushratta, with the aid of some palace guards, killed Tushratta. Tushratta's relative and ally Artatama intervened, and made his son Shutarna (Suta-arna= son of the tumult of the battle Rv. V. 26.4), the combined king of Harri and Mitanni. Assyria taking advantage of this chaotic state pounced upon Mitanni and Harri. Mitanni palace was sacked, plundered and reduced into a dust heap, and the treasures which Tusaratta's grandfather had brought from plundering Ashur were taken back by the Assyrian victors with many nobles as captives. Shutarna acknowledged the suzerainty of Assyria. Mattiuaza appealed to Khatti king for help. At this Shutarna wanted to kill him. But Mattiuaza escaped, and came to the Khatti court. Shubbiliuma gave his daughter in marriage to Mattiuaza on condition that she will be the only queen, and her sons and descendants would be the successors to the throne ; and re-installed him on the united throne of Harri and Mitanni. Harri king Akit Teshub (Achchita Kesaba) fled with 200 chariots and followers, but Kafandhneash

(Media) king robbed them of their chariots and other belongings. The treaty tablet between Khatti king Shubblluma and Mitanni Mattiuaza, found in Bogosckieui, was signed in 1380 B.C.

In the Zagros chains there were two allied tribes Gutæan (Mitanni) and Kossœ (Kassites). The Guteans in Babylonia became the Gutium (Gudea) Dynasty of Ur, and in India Gādhi Dynasty of Kānyakubja. They reached Kānyakubja through Kausiki River valley (the Jamunā). The progenitor of this line is Amāvasu. Amāvasu's successors were Bhima, Kānchanaprabha, Suhotra. Suhotra married Kausiki and their son was Jahnu. Jahnu married Kāveri, daughter of Ikshvāku Yuvanāsva (1975). Their son was Sunaha. Sunaha's successors were Ajapa, Balākāsva. Balākāsva had three sons—Gaya, Sila, Kusa. Kusa succeeded his father. Kusa had four sons—Kusāsva (Kusika), Kusanābha, Amintoraya and Vāsu. Kusika married Paurukutsā, a maiden of Puru descent who had lost their kingdom. Their son was **Gādhi**. Gādhi had a son **Visvaratha** who when he lost his kingdom through Haihaya invasion, adopted priesthood under the name of **Visvāmitra**. Gādhi's daughter was **Satyavati**. Richika, a Bhārgava, was formerly the priest of the Dānavas (Caspians). Haihayas drove off the Bhārgavas, after their riches being despoiled. Richika migrated northward, and induced Kānyakubja king Gādhi to give his daughter Satyavati in marriage with him in exchange of 100 beautiful dark horses. Richika and Satyavati had two sons Jamadagni and Ajigarta. Jamadagni was both a poet (Rv. 112.62. 16-18 ; VIII. 161 ; IX. 62,65, 67. 16-18, 110 ; X. 110. 137.6, 167) and a warrior. Jamadagni married Kāmali Renukā, daughter of Suvenu, an Ikshvaku scion. Their son was Rāma who always carried with him a battle axe for which he was known as Parasu Rāma. When Haihaya Kritavirya Arjuna attacked Kānya Kubja, Jamadagni, emboldended by by powerful military and matrimonial alliances, challenged him. Kritavirya Arjuna killed Jamadagni, though Jamadagni's son Rāma in retaliation killed Arjuna. Yet Kānyakubja was overran, and there were heavy inroads into Kosalā. Rāma had to flee at the advice of his priest Kāsyapa. Visvaratha losing his kingdom adopted priesthood, and became the priest of Ikshvāku Satyavrata Trisanku, thereby provoking antagonism with the Iskshvaku hereditary priests—the Vasisthas. Visvamitra adopted Sunasepa (Rv. 1. 24-30 ; IX. 3), the son of his impoverished destitute cousin Ajigarta as Devarāta Kusika. Gathina. Visvāmitra's sons were Rishava, Madhuchandas, Astaka.

NIMI OF MITHILA = ARYANS MIXED WITH ALPINES

Nimi (Nimites), a mixed Alpine and Aryan tribe, descended through Gandak defile of Nepal and occupied Mithilā. Though this dynasty was not noted for military exploits, it is noted for peaceful progress and law, and by the production of many philosophical kings. Nimi was called *Videha*. Nimi settled in Jayanta. His son was *Janaka* Nimi. After him *Videha* kings were called *Janakas*. His son was Mithi, after whom the kingdom was known as *Mithilā*. Mithi founded Mithilāpur. His son was **Janaka**. Janaka was succeeded by Udavasu, Nandhi-Vardhana, Suketu, Devarāta, Vrihadukta, Mahāvirya, Dhritimant, Sudhriti, Dhritaketu, Haryāsva, Maru, Pratidhaka, Krittiratha, Deva-Mira, Vidhubha, Dhriti, Mahādhriti, Kirmarāja, Mahāroman, Svarnaroman, Harsvaroman, Siradvaja. Siradvaja's daughter was Sitā who was married to Ikshvaku Rāma Chandra. Siradvaja and Rāmachandra's father Dasaratha were friends. Siradvaja's brother was Kusadvaja whose daughter was married to Laksmana. Through the influence of Laksmana Kusadvaja was made governor of Sankāsa (45 miles west of Kanauj). Kusadvaja's son was Dharmadvaja. Dharmadvaja had two sons—Kritadvaja and Mitadvaja. Kritadvaja's son was Kesidvaja. Mitadvaja's son was Khāndikya. Khāndikya was forced to leave the state, and Khāndikya became a priest (Vishnu PVI. 6. 6-11). **Siradvaja's** son was Bhānumant. Bhānumant was succeeded by Pradumna, Muni, Urjavaha, Sanadvana, Sakuni, Anjana, Ritujit, Aristonemi, Srutayus, Supārsva, Sanjaya, Kshemari, Anenas, Minaratha, Satyaratha, Upaguru, Upagupta, Svāgata, Suvarcas, Sruta, **Susruta**, Jaya, Vijaya, Rita, Sunaya, Vitahavya, Dhriti, Bahulāsva, Kritakshma, Urgasena, Janadeva, Dharmadvaja, Ayasthuna.

XII.– PURUS : AMORITES : KHATTIS = ARYANS

Amorites were known as *Amurru*, Vedic Amura (VII. 61.5), Purānic *Amara*. The Amorites were driven from Palestine by the invasion of Khatti and Mitanni from the north. The Amorite king *Akvaruvash*, contemporary of Naram Sin of Agade (2530 B.C.) and mentioned also in Khatti inscription, is an Aryan name. In Babylonia they first settled in Sippur as merchants and mercenary soldiers. About 2057 B.C. Samu (R) Abi (Sama Rabi = tolerant sun) fought for sovereignty, and he succeeded to dominate Northern Babylonia. Hammurabi or Kammurabi (*Kshama Rabi* = Benevolent Sun : 2067-2025), sixth in line, assumed the title of the ruler of Ur, Isin and Larsa. Hammurabi was a great king. **Hammurabi's Code** (2038) is the most famous ancient systematic *Law Book* of procedure. The Amorite Dynasty lasted from 2057 to 1740 B.C. when the Amorites were overthrown, and Babylonia was conquered by Kassites from the mountains of Elam. During the reign of Amenemphet III of Egyptian Twelfth Dynasty (2600-1791), in the Beniahassan tomb of his name Mah, Governor Khnumuhotep, there is a bas-relief of 39 Amorite men, women and children—fair-skinned, tall, long-headed with blue eyes and thin lips brought before him whom they presented with a sort of greenish ointment maszmit—and two boxes of perfumes. They are armed with bows, javelins, axes and clubs, dressed in good taste of fringed and patterned materials. One of them plays as he walks on a lyre like that of the Hellens. This shows that Amorites were Aryans. Amurru might have been phonetically changed into Puru, as Kshatriya was changed into Hittite. Ksham urabi into Hammurabi; or the Purus might have been a branch of the Khattis who dominated Asia Minor. Purus entered into Gangī-Jamunī Doab through Alakanandā defile in arrangement with Ikshvākus. A Puru progenitor married Kausalyā, a Kosalī princess, and their son was Janamejaya. Janamejaya married Mādhavi, and their son was Abiddha. Because he conquered eastern districts, he was known as Prachinvant. He married Yādavi Asmaki, and their son was Pravira. His successors were Manasya, Abhhayāda, Sudhauvan Dhundu, Bahujava, Samyāti. Samyāti married Varāngi, the daughter of Kāsi king Dirghatapas. Their son was Raudrāsva. Raudrāsva married Mitrakesi and had ten sons and ten daughters. Ten sons were Richeyu, Kaksheyu, Dhritevu, Dharmeyu, Vaneyu, Jaleyu, Sthaleyu, Puneyu, Kriteyu, Ghritsyu. Ten daughters were Talā, Khalī, Gopajalā, Rudrī, Sudrā, Subhī, Jāmalajā, Tāmravarnī and Ratnakuti who were married to Pravikara Atreya. Raudrāsva's son was Richeyu. Richeyu married Takshaka (Palæ-Alpine) maiden Jvalanī. Their son was Matināra. Matināra married Sarasvati, and they had three sons—Tamsu, Apratiratha and Dhruba, and one beautiful daughter *Gauri*. Gauri was married to Ikshvāku Yuvanāsva and their son was Māndhātri. Māndhātri in alliance with Yādavas conquered the Paurava kingdom and uprooted the dynasty in about 1962 B.C. Up to 1725 B.C. Paurava, Kāsi, Kānykubja and Kosalā kingdoms were under Haihaya domination though there were spasmodic attempts by Kosalā and Kāsi scions to regain their freedom. At about 1725 B.C. a Paurava noble Ilin by his wife Rathantari had five sons—Dusmanta, Sura, Bhima, Pravasu, and Vasu. Turvasu (Mediterranean) king Marutta adopted Dusmanta as his successor, and thus Turvasu and Paurava tribes were amalgamated. But at this Sāgara of Ayodhyā and Pratardhana of Kāsi drove out the Haihayas beyond the Narmadā. This gave Dusmanta opportunity to assert and to declare himself as an independent Paurava king. Dusmanta married Sakuntalā, a daughter of Visvāmitra descendant. Their son was *Bharata*, after whom Bhāratavarsha has been named.

Bharata had three wives by whom he had nine sons, but all of whom Bharata suspected to be illegitimate as they were disimilar to Bharata. So these children were killed by their mothers in order to escape the suspicion of their husband. Thus deprived of any issue, Bharata appealed to Vaisali king Narisanta, son of Marutta, to give him an adopted son. Narisanta, known as Maruttas, gave Vidathin Bharadvāja, son of Bharadvāja, an illegitimate issue of their priestly family, and who was brought up by Marutta, as the adopted son of Bharata. Mamatā was the wife of Ucathya. They had a son Dirghatamas. Mamatā was seduced by Ucathya's brother Brihaspati, and this irregular offspring Bharadvāja being deserted by both the parents was brought up by Marutta. Vidathin Bharadvāja did not succeed Bharata, but his son Vititha. Vidathin Bharadvāja's other five sons—Suhotra, Sunahotra, Nara, Garga, Rijisvan—became Angirasa priests, and known as Kshatrapeta Dvijāte. Vititha married Sunandā, and their son was Bhumanyu. Bhumanyu married Vijayā, and their son was Suhotra. Suhotra married Ikshvāku princess Suvarnā, and their son was **Hastin** who founded Hastināpur. Hastin married Sudevi and they had three famous sons—Ajmira, Dvijmira and Purumira.

Dvimira was succeeded by Yavinara, Dhrutamant, Satyadhriti, Driranemi, Suvarman, Sārvabhauma, Mahat Paura. Then about 1425 B.C. Dvimira kingdom was absorbed by aggressive North Panchāla kingdom under Srinjaya, Cyavana, Sudāsa. With the rise of the Kuru power under Viduratha in about 1300 B.C. when North Panchāla kingdom was absorbed by the Kurus, Dvimira king Ruksmaratha rose as protegee of the Kurus. Rushmaratha was succeeded by Supārsva, Sumati, Sannatimant, Sanati, Krita. Krita learnt Sāmavedic tunes from Ikshvāku king Hiranyanābha. Krita's tunes are known as Prācya (eastern) recension of Sāmaveda, while that of Hiranyanābha of Kauthuma recension. Krita's descendant was Ugrāyudha who killed Nila, grandfather of Panchāla king Prishata. Ugrāyudha's son was Kshemya. Kshemya's son was Suvira. Suvira's son was Nripanjaya. Nripanjaya's son was Bāhuratha.

Ajamira had three wives—Kesini, Nalini and Dhumini. Through Kesini was born Kanva. Kanva's son was Medātithi. Kanva Medāthithi adopted priesthood to avoid succession contests. Eighth Mandala of the Rigveda is mostly the composition of Kanva Medātithi's family. Through Dhumini, Brihadvasu was born. Brihadvasu was succeeded by Brihadishu, Brihat Karman, Jayadratha, Asvajit, Senajit. Senajit had four sons—Rucirāsva, Kāvya, Rāma, Driradhamu, Vatsa. Vatsa's descendants are known as Parivatsakas. Rucirāsva's son was Prithusena. Prithusena was succeeded by Pāra, Nipa. Nipa's descendenants lost their kingdom like the Dvimiras from 1425 to 1300 B.C. to North Panchāla dynasty of Srinjaya and Sudāsa fame. With the rise of the Kuru power Samara established his kingdom in Kāmpilya Samara was succeeded by Pāra, Prithu, Sukriti, Vibraja, Anuha. Anuha married Kritti, daughter of Suka. Their son was Bhramadatta. Bhramadatta was friendly with Pratipa, grandfather of Bhima. Bhramadatta married Sannati, daughter of Devala, and their son was Visvakasena. His son was Udakasena. Udakasena's son was Bhallāta. Bhallāta's son Janamejaya. Janamejaya and Ugrāyudha fought together against North Panchāla and killed Nila, grandfather of Prishata.

Ajmira through Nalini had **Nila**, the founder of famous North Panchāla Dynasty which has left imperishable marks in Rigvedic annals. Nila's son was Susānti. Susānti's son was Purujānu. His son was Riksha. Riksha had five sons Mudgala, Srinjaya, Brihadishu, Yaviyān and Kāmpilya, and after these five brothers the territory was known as Panchāla. Mudgala's eldest son Brahmistha succeeded his father to the Panchāla throne. Other sons of Mudgala and their descendants adopted priesthood and were known as Kautha Maudgalya Brahmins, and affiliated themselves to Angiras. Brahmistha was married to Indrasenā who was a good charioteer and took parts in daring raids and catle-lifting: "When Mudgal's wife became a charioteer and conquered many, her dress was agitated by the wind. Indrasenā entered into the enemy's (Pani's) camp and brought many cattle, herself remaining the charioteer (Rv. X. 102.2). The son of this heroic couple was Vadhryasva. Vadhryasva (X. 60.1) married Menakā, and they had a son Divosdāsa (VI. 61.1) and a daughter Ahalyā. Ahalyā was married to Angirasa Saradvant; their descendants were Satānanda, Satyadhirti, an expert in archery, Kripa and Kripi (Gautami). Divodāsa's son was Mitrayu. Mitrayu's son was Maitreya Somaka. His eldest son Srinjaya (IV. 15.4) succeeded him; other sons became Maitreya Brahmins, affiliated with the Bhārgavas. Paurava Kurusravana (1450 B. C.), son of Trasadasyu, was defeated by Parsus (X. 32.9) and harassed by them. Parsus are the Parsa tribe of which Yutiya (Yādava) was a clan, inhabiting Pārs or Fars of Iran of which the Parsees are the modern representatives. They were Alpines. In a battle on the river Yaryavati (Airavati: Ravi) with the Parthava (Parthian = mixed Alpine and Caspian) king Abhayavarti Chayamana, son of Devavata, Varasekhas were destroyed, and Vrechivant's sons falling before their arrows went to their destruction like bursting vessels, and others of the tribe became their prisoners. Turvasus (Mediterraneans) were taken as prisoners by **Srinjaya**. Bharadvāja received from the Samrāt two wagon loads of damsels and twenty oxen (VI. 27.5-8). Pārthavas of Vrichivants were allies of Srinjaya (VI. 27.4.7). Paurava Trikshi, son of Kurusravana, ruled over Puru and Druhyu (Semitic) tribes (VI. 46.8: VIII. 22.9). Srinjaya's son was

Cyavana Panchajana (Pijavana : X. 69.5.6) who extended his domination over south Panchāla and Dvimira territories. Other sons of Srinjaya became Srinjaya Brahmins. **Sudās** was the son of Cyavana Pijivana. A confederacy of ten tribes—of (1) Purus, (2) Yadus (Yādavas), (3) Sivas (Anāva Sivis : Palæ-Alpines), (4) Druhyus (Semites), (5) Matsyas (Mediterraneans), (6) Vaikaranas, (7) Pakthas (Pasthus : Afghans), (8) Samvara (Savara : Cimbri = mixed Caspians = Mon Khmers), (9) Bhalanas, (10) Alinas—was founded to check the aggressions of Sudās with a Vasistha as their priest. Sudās had Tritsus (descendants and adherants of Paurava Tritsi as his ally, and a Visvāmitra as his priest (III. 33.12). The confederate forces were successful in the beginning. But when Vasistha changed side, it became different. The confederate forces trying to cross the Parusni (Ravi) sustained heavy losses. And Tritsus advanced over a wide territory (VII. 33.6). Druhyus and old Kavasa, the composer of X. 33, were drowned. The Purus were conquered. Anava (Palæ-Alpine) possessions were given to Tritsus. The Anavas and Druhyus lost more than 6000 people. Then even the fierce Bheda (Vedda = Australoid) submitted. The Ajas, Sigrus and Yakshus (Oxus peoples) brought their tributes of horses. And Sudāsa in gratitude of victory gave 200 cattle and 2 chariots to Vasistha, his son Satayātu (Sakti) and his son Parāsara (VII. 18.5-25), borne by his widow Adrisanti. For many years the Paurava king took refuge on the Sindhu. But with Sakti Vasistha's aid he secured the Paurava kingdom and Tapati as his wife. But the Panchāla power began to decline after Sudāsa, though Sudāsa's son Sahadeva and Sahadeva's son Somaka are praised (Rv. IV. 15.7-8). Somaka Ajmira's son was Jantu. Then the North Panchāla kingdom was absorbed by Purus. But Prishata a descendant of Jantu re-established the North Panchāla kingdom. Prishata's son was Drupada. Drupada's pretty and clever daughter Draupadi was married to the Pāndava brothers. Drupada's son was Dhristadyumna, and his son Dhristaketu. The Panchālas made a common cause with the Pāndavas. They had their capital at Ahicchatras. The South Panchālas had their capital at Kampilya. Drona, a Bharadvāja descendendant, was a great archer and taught the Kurus and Pāndavas archery and military arts. With the aid of Kurus and Pāndava youths Drona defeated Drupada, conquered Panchāla, and gave South Panchāla to Drupada and kept North Panchāla for himself. Drona married Kripi, a descendant of Ahalyā, sister of Divodāsa, but married to Angirasa Saradvant. Drona and Kripi's son was Asvathhaman. Srinjayas and Somakas joined Dhristadyamna to fight on the side the Pāndavas in Kurukshetra War as they had a grudge against Drona who fought for the Kurus. From 1575 to 1400 B. C. the Paurava kingdom was dominated by North Panchāla dynasty. One of Ajmira's descendant was Triksha. Triksha's descendant was Samvarana. Through Sakti Vasistha's aid Samvarana got Paurava kingdom and Tapati as his wife. Samvarana's grandson was Kuru. Kuru was a great conqueror. His kingdom extended from Prayāg to Kuru Kshetra. His descendants are known as Kauravas. Kuru married Yādavi Subhāngi, and they had five sons—Sudhanvan, Jahnu, Parikshita, Putraka and Arimarddana. Parikshita ascended the throne. Parikshita married Suyasā and their son was Janamejaya. His son was Bhimasena. Bhimasena was conquered by Suratha, grandson of Jahnu. Thus Paurava kingdom went to Suratha's son Viduratha and his descendants. Sudhanvan's son was Suhotra. Suhotra's son was Cyavana. His son was Krita. Krita's son Visruta. Visruta's son Vasu. Vasu conquered the Yādava kingdom of Chedi and established his capital at Suktimati, and dominated territories as far as Magadha. Vasu's eldest son Brihadratha became the founder of the famous Magadha Dynasty with Grivarāja as its capital. His other sons Kusa, Manivāhana, Māthalya, Matsyakāya became the kings of Chedi, Kausambhi, Karusa and Matsya. The Paurava king Viduratha, son of Suraratha, married Haihaya Bhānumati, and their son was Sārvabhauma. Sārvābhauma married the Kekaya (Anava : Palæ Alpine) princess Sunandā aud their son was Jayatsena. Jayatsena married the Vidarbha (Alpine) princess Surabhā and their son was Arādhin. Arādhin married the princess of Anga (Anava : Palæ Alpine) and their son was Mahābhauma. Mahābhauma married Kāmā, daughter of Prithusrava, and their son was Akrodhana. Akrodhana married Kālinga lady Karambhā, and their son was Devatithi. Davatithi married Maryadā of Videha and their son was Riksha. Riksha's son was Bhimasena. Bhimasena's son was Dilipa. Dilipa's son was Pratipa. Pratipa extended his kingdom. His son was Rithisena (X. 98). He had three sons—Devapi, Santanu and Vallika. Devapi had skin disease. For that reason as the public objected to his being king, Santanu ascended the throne. But as there was drought and famine, Devapi officiated as Santanu's priest for rain, and on that occasion composed the hymn (X. 98). Devapi had two sons—Chyavana and Ishtaka. Vāllika's son was Somadatta. Somadatta had three sons Bhuri, Bhurisravas, Sala. **Santanu** married at first Jāhnavi and had a son **Devavrata Bhishma**. Santanu married again Matsya princess (Mediterranean) *Satyavati*, and had two sons - Vichitravirya and Chitrangada. *Satyavati* in her unmarried state became the mother of Krishna Dvaipayana Vyāsa with Vasistha Parāsara as father. Ugrāyudha of the Dvimiras conquered North and South Panchālas and attacked the Kauravas after Santanu's death. But Bhisma killed him. This gave Prishata, a North Pānchāla descendant who had taken refuge in Kāmpilya, to re-establish his kingdom. South Panchala was absorbed by the Kauravas. Chitrangada was killed in his youth by Gardhavavills (Palæ Alpines). Vichitra-Virya was married to Kāsi princesses Ambikā and Ambālikā who were abducted by Bhisma for his step-brother. Bhisma himself remained a bachelor. Vichitravirya also died soon after his marriage without leaving any issue. So Satyavati appointed her illegitimate son Dvaipāyana to raise issues of Vichitravirya through his widows, as Bhisma had refused to perform the levirate. Dvaipāyana Vyāsa begat with Ambikā Dhritarāstra, and with Ambālikā Pāndu. As **Dhritarāstra** was born blind, **Pāndu** became the king. But as Pāndu had been suffering from blood-pressure, he retired from royal activites and lived a quiet life in a forest. Pāndu had married Yādavi Kunti or Prithā, sister of Bāsudeva, and Mādri, a Madra princess (Palae-Alpine). Pāndu gave his wives permission to have children as they pleased. So Kunti had Yudisthira, Bhimasena and Arjuna. Mādri became the mother of Nakula and Sahadeva. Though Pāndu due to his high blood pressure and arterio-sclerosis was advised to desist from sexual intercourse, once seduced by Mādri to sexual union, Pāndu died from rupture of blood vessels. Five sons of Pāndu and Kunti came to the palace of Dhritarāstra who was then reigning at Hastināpura. Dhritarāstra was married to Gāndhari (Semite), a very clever lady, daughter of Gāndhāra king Suvala, and they had four sons—Duryodhana, Duhsāsana, Vikarna and Chitrasena. Though the legitimacy of Pāndava brothers was questioned, they were however brought up with Dhristarāstra's sons and other Kuru princes and relatives. Famous Kripāchārya and Dronācharya taught them archery and military arts. Pāndava brothers became popular for their physical valor, martial talents, chivalry and honour. Kauravas with these famous warriors attacked Panchālas. Drupada of North Panchāla was defeated. Truce was made by making Drupada ruler of South Panchāla, while North Panchāla was given to Dronācharya. While Pāndava youths grew up they claimed their share. First the legitimacy of Pāndavas were questioned. And as Pāndu abdicated without any issue, and Dhristarāstra succeeded him, and was the reigning monarch, so Dhritarāstra's children were the rightful successors. However a conspiracy was hatched to burn to death the Pāndavas, and thus to bury for ever the Pāndava claims. Pāndavas however escaped. Pāndavas succeeded to make Dhaumya, youngest brother of Devala, their priest, and secure Draupadi, daughter of Drupada as their wife, thus obtaining Panchāla support and military co-operation. Krishna supported the claims of Pāndavas, for they were the children of Kunti, and Kunti was his father's sister. And Krishna had a dominant voice with the Yādavas. So Kauravas thought it wise to give South Western part of the kingdom Khāndavaprastha—with Indraprastha as its capital. But the Pāndavas could not enjoy it long, though they burnt down the Khāndava forest and built a splendid palace at Indraprastha with Maya Dānava (Caspian) as its architect. Due to either court intrigue of Hastināpur, or due to a defeat inflicted by the Kauravas on the Pāndavas, the Pāndavas were driven into an exile for 12 years. But Pāndavas succeeded to secure the military aid of Matsya, Cedi, Karusa (all under the domination of Paurava Vasu's descendants), Kāsi, South Panchāla and Yādavas. In this war of succession Duryodhana was supported by all Northern states. After a terrible carnage, the Pāndavas became victorious in the Kurukshetra War (1058 B.C.). All the sons of the Pāndavas were killed ; only Parikshita, son of Abhimanya (Arjuna and Subhadrā's son, nephew of Krishna) and Uttarā of Virāt (Matsya), survived. Yudhisthira, as the head of the Pāndavas, ruled all over northern and eastern India for about 36 years. Then Yādava leaders in a drunken feud killed each other at Pravāsha. Arjuna went to Dvārakā to bring the family members of Vāsudeva Krishna. The journey took about seven months (Bhāg P. 1.14:7). Arjuna was then about 84. For Arjuna burnt down and cleared the Khāndava forest when he was about 33. And 14 years he spent the life of an exile with his brothers. So the Kurukshetra War took place on the sixteenth year of the event. In the thirty sixth year of the Kurukshetra War, the Yādavas were killed in mutual slaughter. Krishna also met his death (*MBh Mausala P*). Krishna's death depressed the Pāndavas. Pāndavas crowned Parikshita and wandered about 3 years all over India. First they went to Lauhitya Sea where ruled Ghatatkaccha (Alpine Phœnician), son of Hirambā with whom Bhima had temporary union. They turned south. From the south they turned west, visited Dvārakā, engulfed by the sea. Then they turned north-east and crossed the Himalayas. But while trying to cross the desert (*Vālukārnava*) in order to reach Meru (MBh. *Mahā Prasthāna* 1. 1. 2), possibly their ancestral home, they died one by one. The great chain of mountains which extend from the Pamir to the Caspian is interrupted some 180 miles south of Merv (Meru). In Zoroastrian and Hindu Purānic traditions Mouru or Meru is looked upon as the ancient paradise, the craddle of Indo-Iranian family. Under the name of Mouru, it is mentioned with Bakhd (Balkh) in the Zoroastrian Vendidad. Under the name of Margu it occurs in the cuneiform Behistun inscription of the Iranian monarch Darius Hystaspis where it is referred to as forming a part of the Satrapies of the Achæmenian empire. Possibly Mount Meru is Shirabad on the Oxus or Mazari Sharif, not far from Balkh which is still regarded with reverence. It should be remembered that in quarternary period over a large area, now arid, there stretched a huge fresh water lake, formed by the water brought by the Volga, Ural, Syr Dariya, Oxus and the melting of glaciers of stupendous mountain ranges of Tianshan, Pamirs, Elburz and Caucasus of which the Caspian, Aral and Balkash are but shrivelled remnants. This lake was about 600 feet higher than the Black Sea and consequently its affluent. In post-glacial period not only the glaciers were reduced in volume and extent, but by the opening of the Bosphorus through an earthquake this huge lake has been drained off and shrunk into a few unimportant lagoons. So the settlement of Meru which was in a higher level when Aryan immigrations began shifted to a lower level with the retreat of the Caspian Sea. It is now now known as *Merv*.

Parikshita was a great conqueror and popular sovereign. But he had to wage wars against Takshaka Nāgās (Palæ Alpine) who revolted in the North-east, and was killed by them. Parikshita's wife was Mādri and his son was Janamejaya. Janamejaya waged a relentless war against Takshaka Nāgas and erelong brought under submission Takshashilā (Taxila). Janamejaya also abolished the worship of Svans, two sons of Saramā (Canis Major and Canis Minor). Janamejapa's wife was Vapustamā, and their son was Satanika. Satanika studied the Vedas from Yāgnavalkya and philosophy from Saunaka. Satanika married a Videha princess and their son was Asvamedhadatta. Asvanmedhadatta's son was Adhisima Krishna. His son was Nicakshu. During his reign Hastināpura was washed away by the current of the Gangā. Nicakshu removed his capital to Kausambi. Nicakshu was succeeded by Ushānātha, Chitraratha, Suciratha, Vrishnimān, Susena, Sunitha, Richa, Nricakshu, Sukhāvala, Pariplava, Sunaya, Medhābhi, Nripanjaya. Mridu, Tigma, Vrihadratha, Satanika, Udayana, Ahinara, Khandapāni, Niramitra, Kshemaka, Udayana. Udayana of Vatsa with Kausambi as its capital also occupied the throne of Avanti. Udayana had married Vāsavadattā, the daughter or Mahāsena Chanda Prodyota. Prodyota was succeeded by his son Palaka. Palaka was assassinated by the infuriated mob of Ujjaini, its capital, about 477 B·C. Udayana easily managed to occupy Avanti. Udayana also married Padmāvati, daughter of Ajātasatru of Magadha and sister of Darsaka. Darsaka was dethroned by a palace revolution in 477 B.C., and Udayana succeeded to occupy the Magadha throne and thus formed a great and powerful state, extending from Bay of Bengal to Rajputana desert.

Vrihadratha (1240 B.C.), son of Paurava **Vasu**, founded the famous Magadha Dynasty with Grivarāja as its capital. Brihadratha was succeeded by Kusagra, Rishabha, Pushpavanta, Satyadhrita, Sudhanvan, Urja, Sambhava and Jarāsandha. Jarāsandha was a mighty monarch. He introduced centralized government by uprooting tributary rulers and feudal chiefs. He had great organizing genius. His dominion extended from Bay of Bengal to Mathurā. By military alliances he aspired to be the paramount sovereign of Aryavartta. But he was trecherously killed by Yādava Krishna and Pāndava Bhima and

Arjuna. Krishna had a grudge against Jarāsandha. Jarāsandha forced the Yādavas to leave Mathurā and migrate for safety to Raivataka, as Jarāsandha attacked Mathurā with his terrible force after his son-in-law and ally Kamsa was killed by Krishna and Baladev (Bhadra). Krishna incited Judhisthira to kill Jarāsandha, if he wanted to be an emperor, as Jarāsandha was the greatest obstacle. Jarāsandha's son was Sahadeva who fought by the side of the Pāndavas, Sahadeva was succeeded by 31 rulers of his dynasty as Somapi, Srutavān, Ayutāyu, Niramitra. Sukshatra, Vrihatkarman, Senajit, Satrunjaya, Vibhu, Suchi, Kshemya, Dharma, Susrama, Drirasena, Sumati, Subala, Suniti, Satyajit, Visvajit, Anuvrata, Sunetra, Trinetra, Dyumatsena, Mahinetra, Achala, Ripunjaya. Ripunjaya was killed by one of his minister Sunika who put his son **Prodyota** on the Magadha throne. Prodyota was succeeded by Palaka, Visākhayupa, Janaka who made his son viceroy of Bārāṇasi, and Nandivardhana who ruled for 138 years. Nandhivardhana was overthrown by Sisunāk (630 B. C.). possibly of Susan origin. In Susa, the capital of Susiana or Elam, where in the north-western part of mound, a temple of In-Susinak has been found. It belonged to the Sesa-Nāga descent which was Palæ-Alpine. Sisunāk was succeeded by his son Kāsa Varman. His another son conquered Varānasi and ruled it. His son was Kshemadharman. His son was Kshatranga. His son was famous **Bindusara** who was contemporaneous with **Buddha** (560-487 B.C.) and whose convert he became. Bindusara conquered Champā (Anga) and absorbed it within his empire. Bindusara married the Kosolā princess, sister of Prasenjit, who got the dowry of the kingdom of Kāsi. Bindusara also married Challani, daughter of the Vaisali chieftain Chetaka. Chetaka's sister Trisulā was married to Siddhārtha, a petty chief of the Ikshvāku Gnātri clan, and their son was the famous *Jina* Vardhamāna Mahāvira. Bindusara's son was great Ajātasatru, born of the Kosalā princess. Bindusara befriended Buddhism. While Ajātasatru during his father's time was hostile to it and as a political game patronized its rival sect the *Jainas*, led by Vardhamāna Mahāvira, and Buddhist schismatic Devadatta. Ajātasatru usurped the throne by imprisoning his old fond father. This led to war between Magadha and Kosalā for supremacy over the question of Kāsi. Prasenjit declared war against the patricide Ajātasatru, but he was worsted in the encounter with his his younger nephew, and made peace with him by ceding the same territory as the dower of his daughter Vajrakumāri whom he gave in marriage to him. Ajātasatru then attempted to aggrandize himself at the cost of Vasisali republic. Ajātasatru was a great scholar and thinker. In the Upanishads he is known as Kāsi Rāj. Ajtāasatru was succeeded by his son Darsaka. Darsaka was dethroned by a revolution in 477 B.C. Paurava Udayana of Vatsa was married to Padmāvati, sister of Darsaka and daughter of Ajātasatru.

Taking advantage of the revolution Udayana easily managed to occupy the Magadha throne. In the similar way Udayana had captured the kingdom of Avanti. Udayana had been married to Vāsavadattā, daughter of Mahāsenā Chanda Pradyota. Pradyota was succeeded by his son Palaka. Palaka was assassinated by the infuriated mob of Ujjaini, the capital of Avanti about 477 B. C. Udayana claimed to be the right successor through the right of his wife, and he got Avanti. Thus Udayana made a compact powerful state, extending from Bay of Bengal to Rajputana desert. Udayana in the fourth year after his acquisition of Magadha built Kusamapura (Pātaliputra) and made it the capital of his vast kingdom. Udayana was succeeded by his son Nandhivardhana; and he by his son Mahānandin. Then the vast state came to the possession of Mahīpadma Nanda, said to be a Sudra, by a terrible invasion, followed by a violent revolution. Mahīpadma became a powerful monarch and emperor, extending his sway all over India. We know *Sudra* was a powerful and extensive tribe (Chuds) inside and outside of India. But how they attacked India and how they overthrew Mahānandin is a historical enigma. Mahāpadma Nanda's descendants were nine successive rulers (Nava Nandas) of only short duration, possibly the total not exceeding 100 years. It seems that the Nandas could not consolidate their power, either disturbed by unrest and violent revolutions or by internecine feuds. The Nandas were overthrown by Chandra Gupta Maurya, aided by astute statesman Kautilya of Takshashilā at about 322 B. C.

XIII.—BHARGAVAS

Atharvan Angiras were fire-kindlers. Alpine Magi of Media—Peraman, Tamil Pirāmana, Purānic Brahmana—who specialized in fire making, was Atharvan Angirasa Brahmana. Athar in Zend means fire; Angirasa = Charcoal. Fire-making was the greatest magic. And priest was the magician. That is the reason making of fire and preserving it (Agnistoma) was the main duty of the Brahmins. According to Matsya P (199 : 8-10) all the primeval Rishis were born out of fire; from its embers (angāra) was born Angiras; from its flame (*archi*) Atri; from its light (marichi) Marichi (Kāsyapas); from its heat (*Vasu*) Vasistha; Bhirgu sprung up from the fire-altar.

Bhārgavas were priests of Dānavas (Caspians). Bhrigu married Paulami, a daughter of Dānava chief Pulaman. And their son was Cyavana. Cyavana married Sukanyā, daughter of Saryati (Mediterranean) and sister of Anarta after whom Gujarat was known by that name, and who reigned at Kusasthali. It seems therefore that Bhārgavas and

Cyavanas were settled in Guzerat like the Dānavas. Cyavana and Sukanyā had two sons—Apnavāna and Dadhica. Dadhica (Dadhici) married Sarasvati and had a son Sārasvata. Bhrigu had another wife Divyā, daughter of Hiranyakasipu (Mongoloid). Their son was famous Usanas Sukra. Because Sukra was a great poet, he was called *Kavi.* Kavi Usanas Sukra married his step-sister (pitri-kanyā) Go with whom he had four sons—Sanda, Marka, Tvastri and Varethris who or their descendants were all killed by hostile Aryans. Sukra had another wife Yajani and they had pretty and accomplished daughter Devayāni. Sukra was the priest of Dānava Vrishaparvan. The Aryan priests sent Kacha to Sukra to learn the magic from him. Devayāni who was of the same age of Kacha in her youthful intoxication and *sans-souci* abandon roamed in dales and forests, and danced, played and sung together, fell madly in love with him. But Kacha refused to marry her. Devayāni and Kacha episode is a pretty romantic love affair, and is one of the finest romances of the Purānas (Matsya 25-28 ; MBh. I. 76). Vrishaparvan had a daughter Sarmishtā. Devayāni and Sarmishtā were bosom friends. Both of them were married to Yayāti, son of Nahusa. Cyavana is the author of Rigvedic X. 19. Kavi Usanas Sukra of IX. 47-49, 75-79 ; his son Usanas Kāvya of VIII. 84 : IX. 87-89. Kritnu of VIII. 79. Nema of VIII. 100, 1-3, 6-12. Prayoga of VIII. 162. Vena of IX. 85 ; X. 123. Syāmarshmi of X. 77-08. Jamadagni of III. 62. 16-18 ; VIII. 101 ; IX. 62, 65, 67. 16-18, 110 ; X. 110, 137-6, 167 ; his nephew Sunahsepha Ajigarti, but adopted by Visvāmitra, of I. 24.30 ; IX. 3. Haihaya overlord Vitihotra being defeated by Pratardhana, the vassal king of Kāsi, in about 1750 B. C. adopted priesthood. Vitihotra's son was Gritsamada. Gritsamada is the author of the majority of hymns (1-78 ; 30-43) of the Second Mandala. Fourth hymn is ascribed to Somahuti, his ninth descendant. To his eleventh descendant Pramathi Kurma is ascribed the 27th hymn. Pramathi's son was Ruru, Ruru's son was Sunaka. Sunaka's sons and descendants are known as Saunakas. Indrota Devāpi Saunaka became the priest of Janamejaya (1325 B. C.), grandson of Paurava Kuru (Satapatha Br. XIII. 5-4-1). He or his father Devapi Saunaka is the composer of II. 1-3 ; IX. 86, 46.48. Mahābhārata and other Purānas were recited by Ugrasrava, son of Lomaharsana, before the assembly of the sages who gathered in the Naimisha hermitage under the presidency of Saunaka during the reign of Adhisoma Krishna (905 B.C.), fifth in descent from Parikshita. Atharva Veda has many Bhārgava composers. Sukra of II. 11 ; IV. 17-19, 40, V. 14, 31 ; VI. 134-135 ; VII. 65 ; VIII. 5. Jamadagni of VI. 8-9, 102, Sunasepa of VI. 25 ; VII. 83. Vitihavya (Vitihotra) of VI. 136-137, Vena of II. 1 ; IV. 1-2. Saunaka of II. 6 ; VI. 16, 168 ; VII. 10-12. 82. Saci Paulami, daughter of Dānava Pulaman, is the composer of X. 159.

The following are the Bhārgava makers of clans. Bhrigu, Apnavān, Aurva, Jamadagni, Vitihavya, Vātsya, Saunaka, Munda, Māndavya, Kutsa, Maudgalāyana, Māskāyana, Vātsyana, Vaisampāyana, Sarngarava, Māskayana, Vishnu. Bhrigu and Gritsamada are the two aristocratic clans. They do not intermarry with others.

XIV.—ANGIRASAS

Angirasa, an Alpine, was the priest of the Vaisali king Avikshit, son of Karandhama (1750 B. C.). Usija had three sons—Samvarta (author of Rv. X. 172), Brihaspati (X. 71-72) and Ucathya (IX. 50-52). Brihaspati's son Samyu is the author of VI. 41-46.48. Brihaspati's daughter Romasā is the composer of 1. 126-7. Samvarta became the priest of Marutta, son of Abhikshit. Ucathya's wife was Mamatā ; they had a son Dirghatamas. Mamatā had an illegitimate son by Brihaspati which was deserted by both parents for which he was called Bharadvāja. Possibly his daughter Rātri Bharadvāji is the author of X. 127. He was brought up by Vaisali king Marutta. Dirghatamas (Rv. 1. 140-164) married Pradvesi, and had a son Gautama. But he was profligate. He seduced the wife of his step-brother Bharadvāja (VI. 1-14) when he had gone to Bārānasi to officiate as the priest of Kāsi king Divodāsa (1735 B. C.). Pradvesi in resentment set adrift Dirghatamas on a rapt on the Gangā, and he was carried down stream to the Anava (Palæ-Alpine) kingdom of Bali. With Usināri or Usijā, possibly a captured Phœnician (Alpine) temple maid, the nurse of Bali's wife Sudeshnā, Dirghatamas had a famous son Kakshivant (1. 116-125 ; 126, 1.5 ; IX. 74). Mamatā's son Dirghatamas was a charioteer (Sārathi) of surging waters (1. 158. 6). It seems like Phœnicians Dirghatamas was a good Navigator, and his boat not only used to sail the Gangā and Bharmaputra, but even Indian Ocean and the Sindhu. For Ausijā Kākshivant was a far-famed merchant (Vanij : 1. 112. 11). Kakshivant praises Bhāvya (a Phœnician) who dwells on the bank of the Sindhu for his presenting to him many valuable gifts (1. 128, 1-5). Kākshivant's daughter Ghoshā Kākshivati is the composer of X. 39. 46 ; she was married to Arjuna whom her father secured for her as her husband (1. 122. 5). Other descendants of Kākshivant are Sabara Kākshivati (X. 169) and Sukriti Kākshivati (X. 131). Bharadvāja's son Vidathin Bharadvāja was given as an adopted son by Marutta's successor Narisanta (known as Maruttas) to his friend Paurava Dushyanta's son Bharata who had lost all his issues. Dirghatamas officiated in this adoption ceremony. Vidathin Bharadvāja had six sons. Vititha succeeded to the Paurava throne. Other five sons were Suhotra (vi. 31-32), Sunahotra (vi. 33-34), Nara (vi. 35-36), Garga (vi. 47) and

Rijisvan (vi. 49-52 ; ix. 99, 161. 6-7). A later Bharadvāja is associated with Paurava king Ajamira (1582 B.C. Vāyu P. 99, 168-69 ; Matsya P. 49. 45-46). Possibly he is the author of vi. 16-36 ; 53-74. Pāyu is contemporary of Divodāsa (1462 B.C.) of North Panchāla, and is the author of VI. 75 ; X. 87. A Gargya, father of Kālayavana, was the priest of Vasudeva. But he antagonized Krishna and was killed by him. Paurava Janamejaya, son of Parikshita, antagonized one Gargeya and favoured Indrota Daivāpa Saunaka (Vāyu P. 93. 21-26).

Gautama Vāmadeva is a descendant of Dirghatamas, father of Saradvant who married Ahalyā, sister of N. Panchāla king Divodāsa (1462 B. C.). To this Gautama Vāmadeva is ascribed the first 17 hymns of the Fourth Mandala. He was contemporaneous with Trasadasyu Purukutsya (iv. 26. 3 ; iv. 38. 1 ; v. 27 ; ix. 110) who is the composer of iv. 42. A Vāmadeva descendant is contemporaneous (iv. 15. 7-10) with Somaka Sahadevya (1375 B. C.) of N. Panchāla. Another Vāmadeva was a priest of the Kosala king Dāla (1275 B. C.). Gotama Rāhugana (i. 74-93 , ix. 31 ; ix. 67. 7-9 ; ix. 137. 3) was the priest of Videha (Videgha) king Mathava (Satapatha Brah 1. 4. 10-2), and he is said to have introduced the worship of Agni (Aryan) in Videha.

Kanva was the son of Paurava king Ajamira (1575 B. C.) and his wife Kesini ; Kanva's son was Medhātithi (Vāyu P99.169-170 ; Matsya P49.46-47). To avoid fratricidal war Kanva adopted Angirasa priesthood. Eighth Mandala is mostly the composition of Kanva family. Sabhari Kanva (VIII. 19 22 ; 103) lived about 1525 B.C. Kanva's son Medhātithi is the author of 1.12-23 ; VIII. 1.3-29 ; 2.32 ; IX. 2. Medhātithi's son Medhyātithi Kanva is the author of VIII. 1.3-29 ; 3,33 ; IX. 41-43. Pragatha Kānva (VIII. 1-2 ; X. 48, 62-65) lived in the time of Durgaha's grandsons (VIII. 65.12)—Purukutsa (1475 B. C.). Pragatha's sons were Kali (VIII. 66), Bharga (VIII. 60-61), Haryata (VIII. 72). Devatithi Kānva (VIII. 4) was contemporaneous with Kākshivant Pajriya (1425 B. C.). So was Vatsa Kanva (VIII. 6,11). Pras Kānva (1.44-50 ; VIII. 49 ; IX. 95) lived at the time of Dasyanevrika (1428 B. C.), grandson of Trasadasyu. Parvata Kānva (VIII. 12 ; IX. 104-5) and Nārada Kānva (VIII. 13 ; IX. 104-5) are contemporaneous with Panchāla king Somaka (1365 B. C.), son of Sahadeva, Yādava Babhru, son of Deva.Vriddha and Bhima of Vidharva (Aitareya Br. VII. 34). Vālakhilya Kānvas are Praskanva (VIII. 49), Pustigu (50), Srustegu (51), Ayu (52), Medhya (53, 57, 58), Matarisvan (54), Krisa (55), Prishadra (56) and Suparna (VIII. 59). Sasvati Angirasi is a female poet (VII. 1.34).

Rathithara was of Mediterranean descent. Nabhāga, a Mediterranean clan, settled in North Western India. Nabhāga's descendants were Nabhāgas. Ambarisha led the Nabhaga clan. Ambarisha was succeeded by Virupa, Prishadasva and Rathithara. Rathitharas, being pushed by Ikshavakus, adopted priesthood. Sakapurna Rathithara made three Samhitās and one Nirukta of the Rigveda. Ikshvāku Māndhatri's fourth descendant Harita and fifth descendant Vishnuvriddha adopted priesthood, and their descendants are Kanva Haritas and Vishnuvriddhas. Ratnideva of Mediterranean descent had a petty kingdom on the river Carmanāvati (Chambal). Due to Haihaya pressure his kingdom vanished. His son Sankriti adopted priesthood. In order to avoid fratricidal war, some sons of Mudgala (1500 B. C.) of North Panchāla dynasty adopted priesthood for their living. They are known as Maudgalayas. The sixth descendant of Mudgala was Maitreya Soma. Some of his sons adopted priesthood. They are known as Maitreyas. Angirasas comprise of Usija, Utathya, Vāmadevas, Ushijas (Kākshivants), Sankritis, Gargeya, Kānva Rathithara, Maudgalaya, Vishnuvriddha and Harita clans (Vāyu P. 65. 97-108). Krishna Angirasa possibly Vāsudeva, is the composer of VIII. 85-87 ; X. 42-44. Hiranya-Stupa Angirasa *is* the *author* of 1. 31-32 ; IX 4,69.

XV.—ATREYAS

Atreyas were Alpines. They were good astrologers. They could predict solar and lunar eclipses. Hence they were regarded as good magicians, and consequently there was a great demand for them as priests. Fifth Mandala is mostly the composition of the Atreyas. Atri Bhauma could predict the time of solar eclipse and the time of its release (V. 40. 6-10). Atri Bhauma is the author of V. 27, 37-43, 76, 77, 83-86 ; X. 137.4. His brother was Atri Sankhya, author of X. 143. Paurava king Raudrāsva (2000 B. C.) demanded the service of Prabhākara Atreya, son of Atri Bhauma, as his priest, gave his ten daughters he had with his wife Ghritāchi to him in marriage. So Prabhākara married Bhadrā Sudrā, Madrā, Saladā, Maladā, Vetā, Khalā, Lokapalā, Manoramā and Ratnakutā. His son was Svastyātreya, composer of hymns (V. 50-51) whose descendants were Dattātreya, Durvasas and Apalā, possibly brothers and sisters (Vāyu P 70. 73-76). Dattātreya was the priest of the Haihaya conquerer Kirtravirya Arjuna (1825 B. C.). Dattātreya was an enterprising minister with organizational capacity and statesmanly ability ; but he was addicted to wine and women (Mark. P. 17-19). Durvasas was of irascible temperament. Apalā Atreyi is the composer of VIII. 91. Arcanānas is the author of V. 63-64. His son was Syāvāsva who married the daughter of Rathaviti whose priest he was. He was the composer of V. 51-61 ; 81-82 ; VIII. 35-38, IX. 32. Syāvasva mention Trasadasyu (1462 B. C.) which indicates he was his contemporary and whose hymn (V. 27) is also incorporated in the Atreya Family Book (Fifth Mandala). Other Atreya hymn makers are Budha (V. 1), Gavisthira (V. 1), Kumāra (V. 2), Vasusruta (V. 3-6), Isha (V. 7-8), Sutambhara (V. 11-14), Puru (V. 16-17), Mriktāvāhas Dirta (V. 18), Vavri (V. 19), Prayasvanta (V. 20), Sasa (V. 21), Visvasaman (V. 22), Dyumu Visvacarshani : V. 23), Gaupáyana—(1) Bandhu, (2) Subandhu. (3) Srutabandhu, (4) Viprabandhu : V. 24), Vasuyava (V. 25-26), Visvavārā Atreyi (V. 28), Babhru (V. 30), Avasyu (V. 31-72), Gātu (V. 32), Sadaprina (V. 45). Pratikshatra (V. 46), Pratiratha (V. 47), Pratibhānu (V. 48). Pratiprabha (V. 49), Srutavid (V. 62), Ratāhavya (V. 65-66). Yajata (V. 67-68), Urucakri (V. 69-70), Bāhuvrikta (V. 71-72), Paura (V. 73), Saptavadri (V. 78), Satyasravas (V. 79), Evayamarut (V. 87). It seems Atreya priesthood was not popular. No outside clans entered into Atreyas, as they joined the Angirasas and Bhārgavas.

XVI. KASYAPAS

Kāsyapas were in all probability originally Mongoloids. **Kāsyapas** have no Rigvedic family book. But some of the Kāsyapas were great composers. A Kāsyapa (1. 99 ; VIII. 29 ; IX. 64, 67, 91, 92. 113, 114 ; X. 132.2) is mentioned as the priest of Parasu Rāma, son of Jamadagni (1825 B. C.). Next Kāsyapa is Kanva in whose hermitage, Sakuntālā a daughter of Visvāmitra descendant, was brought up and married to Paurava Dushyanta (1700 B. C.). Perhaps his son Kanva Kāsyapa officiated as the priest of Sakuntalā's son Bharata who presented him with many gifts (MBh VII. 67). Sāndilya Kāsyapa (Vāyu P. 73. 41-42), from whom Sāndilya branch of the Kāsyapas has sprung up, was the priest of Ikshvāku Dilipa Khatavanga (1500 B. C.). Risyasringa Vātarasana (X. 136.7), son of Vibhandaka Kāsyapa, lived on the bank of Kausiki (Kasi in Bihar) and he became the priest of Anava (Palæ-Alpine) king Lomapāda whose daughter Santā he married ; he also officiated in the *Putresti* sacrifice of Ikshvāku Dasaratha (1425 B. C.). Rebha is the author of VIII. 97. Avatsar's (V. 44 ; IX. 53-60) son Nidhurva (IX. 63) married the daughter of N. Panchāla king Cyavana (1400 B. C.), sister of Sudāsa. Asita married his step-sister Ekaparnā, and their son was Devala. Asita proposed to marry Satyavati, daughter of the king of Matsya (MBh. 1. 100), but she married Paurava king Santanu. Devala with his cousin Dhaumya became the priests of Yudisthira brothers (Pāndavas). Risyasringa's descendants are known as Vātarasanas,—Etasa (X. 136.6), Karikrata (X. 136.5), Juti (X. 136.1), Vātajuti (X. 136.2), Viprajuti (X. 136,3), Vrishavaka (X. 136.4). Sikhandini (X. 104) is a female poet of the Kāsyapas. No outside clan entered into Kāsyapa priesthood.

XVII.—VASISHTHAS

Vasishthas were Ikshvāku (Achæan) Aryans. They were the hereditary priests of the Ikshvakus of Ayodhyā. Seventh Mandala of the Rigveda is the family Book of the Vasishthas. Mitra-Varuna Vasishtha, nicknamed Aurvasa, after his mother Urvasi, had by his wife Kapinjali Ghritāci a son Indra Pramati (IX. 97. 4-6). Indra Pramati married a daughter of Ikshvāku Prithu (2150 B. C.) and had a son Vasukarna Vasukra (X. 65-66). Vasukra's son was Upamanya (IX. 97. 13-15). Apava Vasishtha's garden house was damaged by the raids of Haihaya Kritavirya (1850 B. C.). Protracted destructive war with the Haihayas created friction between Ikshvāku king Trayyaruna and his son Satyavrata Trisanku who was unpopular with the citizens, for which at the instigation of Devaraj Vasishtha (VII. 103-104) he was driven out of the state. Visvamitra who losing his Kānykubja throne by the Haihaya devastating raids adopted priesthood gave his support to Satyavrata Trisanku, restored him on the Kosala throne, overcoming the opposition of Devarāj Vasishtha, and became his priest and minister. On Trisanku's death his son Harisa Chandra was put on the throne by Visvāmitra. But soon after Harisa Chandra dispensed with the service of his chief minister and priest Visvāmitra. However terrible raids of the Haihayas under Jayadvaja, grandson of Arjuna, and rebellion of the cliques of Visvāmitra dethroned Harisa Chandra. By reconciling Visvāmitra Harisa Chandra regained his throne, and was succeeded by his son Rohita. Bāhu was driven from his throne by the conquest of his kingdom by the Haihaya Tālajangas who were reinforced by Sakas, Pahlavas (Pehlvi), Parthavas (Parthians) and Yavanas (Ionians ?) and who settled in Ayodhyā. When Sagara (1725) regained his ancestral kingdom and drove away the Haihayas beyond the Narmadā, he wanted to exterminate the Sakas and Pahlavas who had settled in his dominion. But at the intervention of Atharvanidhi Vasishtha they were spared by having their heads shaven, but only keeping a tuft of hair in the centre of the scalp as a badge of slavery. The Saka tribe is the progenitor of Kapilabasthu Sākya Kula in which Gautama the Buddha (1563 B. C.) was born. Kalmāsapada (1563 B. C.), son of Ikshvaku Sudāsa, drove his family priest Maitra Varuna Vasishtha (VII. 1-32, 33. 1-9 ; 34-104; IX. 67. 19-32 ; 90, 91. 1-3 ; X. 137. 7), and engaged a Visvāmitra descendant as his priest. Vasisthas were oppressed. But Kalmāsapada became reconciled with Maitravaruni Vasishtha who to unite the interest of both the families begot of Kalmāsapada's queen Madayanti a son Asmaka. Dasaratha and Rāmchandra's priest was Sresthabhāj Vasishtha. North Panchāla sovereign Sudāsa (1385 B, C.) had a Visvāmitra descendant as his priest. But the ten confederate enemy tribes had Savarcas Vasishtha (VII. 33-100) as their priest. Visvāmitra made Sudāsa kill Sakti (VII. 32, 260 ; IX. 97. 19-21 ; 108. 3, 14-15), son of Suvarcas Vasishtha. But Sudāsa met reverses and induced Suvarcas Vasishtha to act as his priest. Sudāsa won decisive victory, and in gratitude he gave 200 cattle and 2 chariots to Suvarcas Vasishtha, his son Satyātu, and his grandson Parāsara (I. 65-73 ; IX. 97. 31-44) borne by Sakti's wife Adrisanti (VII. 18, 5-25). Paurava Samvarna had taken refuge in Sindhu ; through Satyātus Vasishtha's aid he got back the Paurava kingdom and Tapati as his wife. The time of Karnasrut (IX. 97, 22-24), Citramahas (X. 122), Dyumnika (VIII. 97), Pratha (X. 181. 1), Manyu (IX. 97. 10-12), Mritika (IX. 97, 25-27, X. 85), Vrishgana (IX. 97. 7-9), Vyagrapad (IX. 97. 16-18) Vasishthas are unknown. A Parāsara Vasishtha descendant seduced Satyavati, a daughter of the king of Matsya (Palæ-Alpine) before her marriage with Paurava Santanu (1100 B. C.) and had a son Krishna Dvaipāyana Vyāsa, compiler of the Vedas and Puranas. Vyāsa married Aruni and had a son Suka. Suka married his half-sister Pivari and they had a daughter Kirttimati and had five sons—Bhurisravas, Prabhu, Sambhu, Krishna and Gaura.

XVIII.—VISVAMITRAS (Gudeans)

Visvāmitras were Mitanni Aryans. When the Haihayas overran Kānyakubja and began to devastate Kosalā by their marauding raids, Visvaratha (1825 B. C.), son of Kanyakubja king Gāthin, losing his kingdom adopted priesthood under the name of Visvāmitra. Third Mandala of Rigveda is the Family Book of Visvāmitras. Satyavrata Trisanku, the crown prince of Ayodhyā, was uupopular with the citizens for his war policy against Haihayas. At the instigation of Devarāj Vasishtha, belonging to the hereditary priestly family of the Ikshvakus, Trisanku was banished from the state by his father Trayyāruna. Visvāmitra befriended Trisanku, gave him all support against his father, restored him on the Ayodhyā throne, and became his chief minister, overcoming the opposition of Vasishthas. On Trisanku's death his son Harisa Chandra was put on the throne by Visvāmitra. But soon after Harisa Chandra dispensed with the service of his premier and priest Visvāmitra. However terrible raids of the Haihayas under Jayadvaja, grandson of Arjuna, and rebellion of the cliques of Visvāmitra dethroned Harisa Chandra. By reconciling Visvāmitra he regained his throne and was succeeded by his son Rohita. A Visvāmitra descendant was the father of Sakuntalā who was married to Paurava Dushyanta (1712 B. C.), and Sakuntalā became the mother of Bharata, after whom this country has been named Bhāratavarsha. Kalmāsapada (1563 B. C.), son of Ikshvāku Sudāsa, drove his family priest Maitra Varuni Vasishtha and employed a Visvāmitra descendant as his minister. But Kalmāsapada was compelled by revolution to solicit the support of the Vasishthas for his own security. And Maitravaruni Vasishtha as a condition begot of Kalmāsapada's queen Madayanti a son Asmaka as crown prince and successor, thus inseparably linking both the families. In the confederacy war (1382 B. C.) between the North Panchāla king Sudāsa and the allied ten tribes, Vasishthas and Visvāmitras changed sides like good opportunists. Visvâmitra was the priest of Sudāsa, and and Suvarsas Vasishtha of the allied tribes. At the instigation of Visvāmitra, Sudâsa killed Suvarsas Vasishtha's son Sakti. This Visvāmitra is the composer of III. 32, and he and Sudāsa's army crossed Satudri (Sutlez) and Vipas. In the beginning of the war, the Allied Confederate Forces were victorious, and Visvāmitra became their priest in expectation of their victory. But the confederate forces trying to cross the Parushni (Ravi) sustained heavy losses. And Sudāsa became victorious. Sudāsa in gratitude gave 200 cattle and 2 chariots to Suvarsas Vasishtha, his son Satyati, his grandson Parāsara, borne by Sakti's widow Adrisanti. Gāthina Visvāmitra adopted Sunasepa, the son of his impoverished cousin Ajigarta as Devarāta Kusika. Ajigarta was the son of Visvāmitra's sister Satyavati, married to Bhārgava Richika. The first twelve hymns of Third Mandala are the composition of Gāthina Visvāmitra. 23rd hymn. is that of Devarāta. Gāthina Visvāmitra's sons were Rishava, Kata, Madhuchandas, Renu, Astaka and Gālaba. Rishava is the composer of the 13th hymn, Kata of 17th and 18th, Kata's son Utkila Kātya of 15th. Madhuchandas is the author of I. 1-10 and IX. 1. To Renu is ascribed IX. 10 and X. 89, to Astaka of X. 104. Aghamarshana Mādhuchandasa is the author of X. 190. Jetri Mādhuchandasa is the composer of I. 11.

XIX.—MINOR RISHI FAMILIES

Maitra Varuni Agastya (I. 165. 13-13 ; 169 ; 170,2, 4, 5 ; 171-178 ; 179. 3, 4 ; 180-191) married Lopamudrā (I. 179. 1 ; 2), a Vidharbha princess, daughter of Bhima, and who befriended the exiled Kāsi king Alarka (1700 B. C.). Agastya's sister is the composer of X. 60. 6 ; his disciple of I. 179, 5 6. Drilahcyuta Agyastya, possibly his son, is the composer of IX. 25. **Srangas**—Jaritri, Drona, Sarisrikva and Stambhamitra—author of X. 142, are the same persons who were saved from being burnt down, in the Khāndava conflagration, started by Arjuna and Krishna (MBh. I. 230-234). Sarpas and Takshakas were Palæ-Alpines. Parikshita, grandson of Arjuna, was killed by a Takshaka. Yet Janamejaya who waged a relentless war against Takshakas to avenge his father, had as his priest and minister Astika, son of Jaratkāru, a Takshaka. Astika, though born of Takshaka father and mother, however brought reconciliation (MBh. 1. 11-14). Purānic Jaratkāru is the Rigvedic Airāvata Jaratkarna Sarpa, author of X. 76. Another of their clan is Arbuda Kādroveya-sarpa, author of X. 94. Sibi Ausinara, noted for his magnanimity, Anava (Palæ-Alpine) king of the Punjab, is the author of X. 179. 1. Sarpa-rājni is the female poet of the Takshakas, authoress of X. 189.

XX.—RAJARSHIS

Of Mediterranean (Mānava) race were Nahusa (IX. 101. 7-9), his son Yayāti (IX. 101. 4-6), progenitors of the Purus. Nabhānedishta (X. 61, 62) was the progenitor of the Vaisali dynasty. His grandson Vatsapri Bhālananda is the author of IX. 68 ; X. 45, 46. Saryāta of X. 92. Saryatas settled in Guzerat, which was named after his son Anarta. Śaryatas were conquered by the Australoids (Yakshas) and they formed a clan of the Tālajanghā tribe. Māndhātri Yauvanāsva (1962 B.C.) was the famous Ikshvāku Arya ruler of Kosalā and author of X. 134. Sibi Ausinara (1882 B.C.) was the Anava (Palæ Alpine), ruler of the Punjab and author of (X. 179. 1). Prithu Vainya, king of Anga, a Palæ-Alpine in race, is the author of X. 148. Gudean Aryan Gādhi (1850 B.C) is the author of III, 19. 22. Kassite Aryan ruler Pratardhana Daivodāsi Kāsirāj (1725 B. C.) is the author of IX. 96 ; X. 179. 2. Puru Aryan Suhotra's son was Hastin. Hastin had three sons—Ajmira, Dvimira and Puramira (1582 B. C.). Sauhotra, Ajmira and Puramira are the joint authors of IV 43, 44. North Panchāla king Mudgala Bharmyasva (1500 B.C.) is the author of X. 102 of the same dynasty. Parucchepa Daivodāsi (1492 B.C. is the author of 1. 827-129. His son Ananta Pārucchepi is the author of IX. 111. Sudās (Sudāsa) Paijavana (Cyavana) of Panchālā dynasty (1400 B.C.) is the author of X. 133. Paurava Dusyanta's son was Bharata (1700 B. C.). Bharata had three wives. They had a number of sons. Bharata suspected them to be illegitimate, and it is said that in order to avoid suspicions, their mothers killed them. It is more likely that those sons adopted priesthood to save their lives from court intrigues. And they are known as Asvamedha Bhārata (V. 27), Devavāta Bhārata (III. 23) and Devasravas Bhārata (III. 23). Of the same Bharata line Trasdasyu Purukutsya (1450 B. C.) is the author of IV. 42. 5; 27 ; IX. 110. His son was Triksha. His son Aristonemi

Tarkshya is the author of X. 178. Devāpi Aristishena (Ritisena), elder brother of Santanu (1100 B. C.), is the author of X. 98 which he composed when there was a drought in his kingdom, and Santanu implored him to officiate at the sacrifice.

XXI.—FEMALE RISHIS,

Many popular ballads have entered into Rigvedic collection. As the names of their authors were unknown, they were usually ascribed to their personified names. Thus the hymn of Vāk (X. 125), the voice, speach, which was later identified with the shrieks of animals, the sound of the waves, roar of the tempest, strokes of the thunder, as well as the utterances of the wise and rhapsody of the singers, thus representing any kind of sound, was ascribed to Vāk, daughter of Ambhrina. **Yama** and **Yami** are the primeval Indo-Iranian pair. Their dialogue poem (X. 10) is reminiscent of the time when brothers and sisters used to pair together, but it fell into disuse. The poem in which Yāmi tries to seduce Yama and Yama disapproves of it is based on a very ancient tradition, and as its real author was sunk into oblivion of the past, it was ascribed to Yāmi and Yama, the objects of the poem. But the poem shows real poetic talents. That is the reason it has survived even in a religious collection. **Yāmi** : "To be united with you into an intimate embrace I shall hasten to the further ends of the land or the sea so that a grandchild of our father is begotten (1)." **Yama :** 'Your friend never desires this intimacy (with you). Though sprung from the same origin he regards you indifferently (for conjugal union. Nor is this place secluded). Sons of the mighty divine heroes (Gods), supporters of the heaven, can see far and wide (2)." Yāmi : "The immortals (gods) more so desire that mortals should have progeny. So heart to heart let us be closely united, and like a husband go into the body of your wife (3). Yāmi ardently passionate of Yama makes her *Yoni* his bed, like a wife exposing herself to her husband, so that like chariot wheels we can make (copulatory) movements (7)." Yama : "May be there will come a future age when brothers and sisters will be united. Like me, select another husband and unite with that bull, and make your arm, O lucky one, his pillow (10)." Yāmi : "Is he a brother inspite of whom (sister) becomes helpless (anāthā). Is she a sister, if inspite of her, brother suffers in fortune ; with passionate urge, I say, let your body be united with my body in close embraces (11)." Yama : "Your body will not be embraced by mine. Union with sister is sin. As with me, enjoy the pleasure with another. Your brother desires it not, O lucky one, from you (12). Yāmi : 'You are a weakling Yama. You have neither heart nor will. As a horse is easily bridled, as a creeper fastens round a tree, so will another woman (easily) embrace you (13)." Yama : "Embrace another, Yāmi, and let another, as a creeper fastens round a tree, enfold you ; win his heart, and let him win yours, and he will make with you a happy union (X. 14)." The dialogue poem of Pururavas and Urvasi (X. 95. 3-15) was an ancient lyric about lovers' estrangement, and as no author was known it was ascribed to Pururavas and Urvasi, the objects of the poem. Pururavas : "O my wife, tarry a little, O cruel-hearted. We need to reason with each other. Otherwise in future we shall find no consolation." Urvasi : "What is the use of a talk ? I have left you like the first flash of dawn. Return home, O Pururavas ; it is difficult to capture me like wind (2).' Pururavas : "No shaft (without your love) flies my quiver and consequently no victory (I feel dejected and there is no victorious campaign after you have left me) ; no swift steed has captured hundreds of cattle ; cowardly feeling has overtaken me like a frightened bleating lamb (3)." Urvasi : "Whenever serving my father-in-law with food or drinks, at night or day, if desired by my lover, I retired to the inner chamber and enjoyed copulation with your vigorous membrum virile. Thrice daily with your membrum virile you used to give me such complete gratification that I ceased to have further longing for it. I always heartily yielded to your desire. O Pururavas : You were the lord O hero over my body (4-5)." Pururavas : "You had smiles like lightning flash. You used to give me voluptuous moistened orgasms. You are now bearing a child. So give it long life by nursing it (10). Urvasi : "You have impregnated me and begat a child for the inheritance of your kingdom. I knew and warned you often. But you did not listen to me. What is the use of saying these now when you cannot have me longer (11)." Pururavas : "When will the son that will be born come to his father ? And if it comes will it not cry and weep ? Whoever separates a loving pair (dampati) sets fire in her father-in-law's house (12)." Urvasi : "I answer you . It will not cry or shed tears. It has my blessings. I shall send you what you have begotten in me. Now return home O fool, and do not desire me (13)." Pururavas : "Let your lover fall down today never to rise again ; that will keep him far away from you. Let death be his embrace and voracious wolves devour him (14)." Urvasi : "Pururavas, you should not commit suicide or hasten death. Let not the terrible wolves eat you up. With women there can be no lasting friendship. They have the heart of hyenas (15)."—X. 95.

The dialogue poem (X. 86) between Indra (Centaurus), Indrāni (Indra's consort) and Vrishākapi (Monoceros) is of unknown origin. Because it was anonymous, it was ascribed to Indra, Indrani and